

KEY TO DEIGMA

BY

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AND

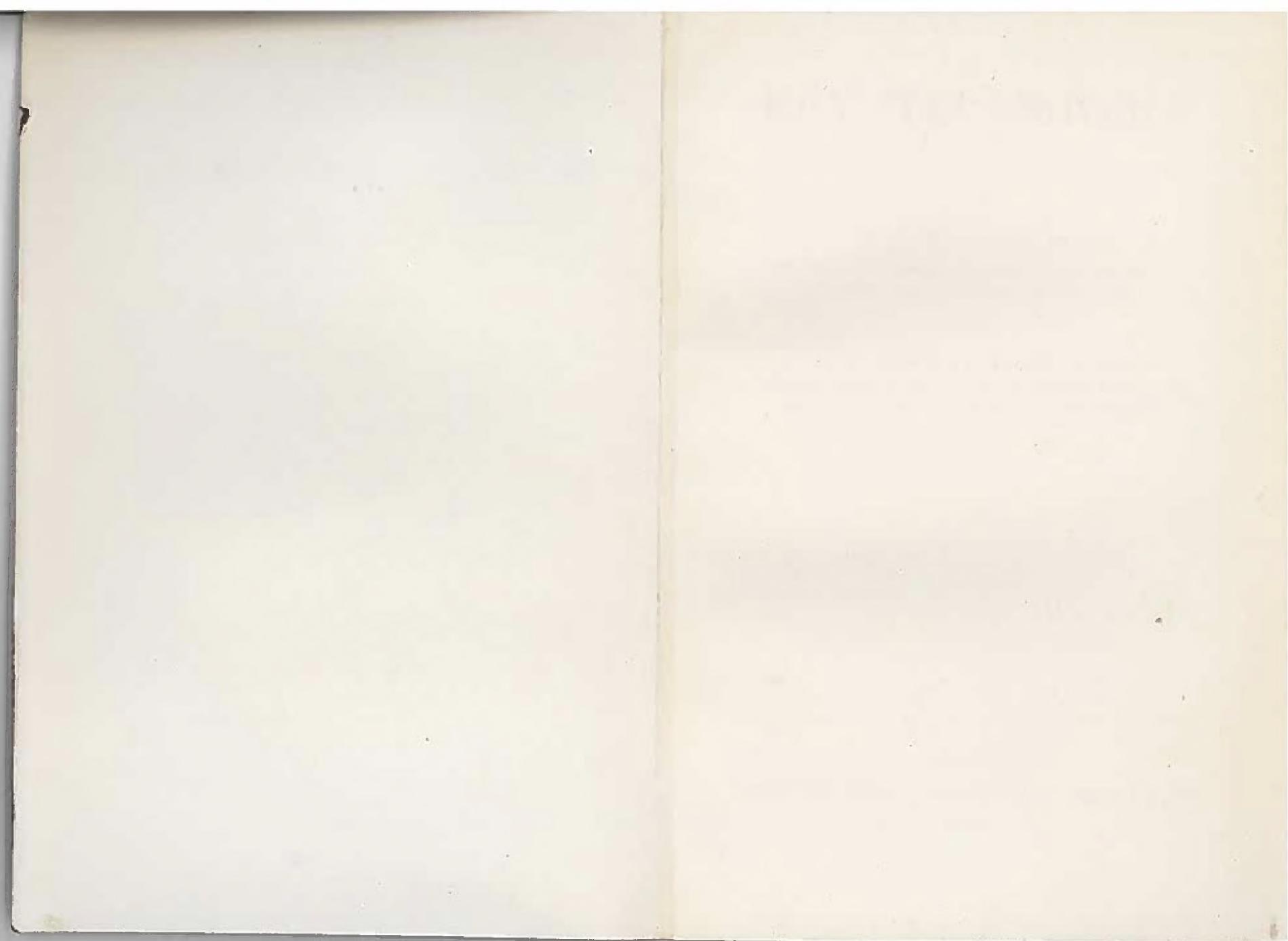
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PREFACE

We regret that much pressure of other work has so long prevented us from responding to the repeated requests of teachers for a Key to *Deigma*; but we have now done our best to make it as useful as possible, both by supplying alternative renderings where more than one would be idiomatic, and by a number of notes which could not be included in *Deigma* itself, but which will, we venture to hope, add something to the teacher's resources in regard to the finer shades of idiom, such as the special uses of some of the particles. The work has brought to our notice a considerable number of points in *Deigma* where an addition or correction was desirable; these corrigenda will be embodied in all future issues.

The first draft of this Key was made by Mr. J. Whatmough, B.A., Research Scholar of the University of Manchester and of Emmanuel College, Cambridge, and to his spirited scholarship we are much indebted. But the whole has been carefully revised by each of us, and we alone are responsible for its final shape.

C. F. WALTERS.
R. S. CONWAY.

LONDON,
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KEY TO DEIGMA

EXERCISE I

(a) βασιλεύσειν βασιλεύσω, βουλεύσειν βουλεύσω, δακρύσειν δακρύσω, θύσειν θύσω, λέγειν λέξω, σείσειν σείσω.

(b) τί λέγετε; What do you say? τί θύσουσιν; What will they sacrifice? κωλύσει σε βασιλεύειν. He will prevent you from reigning. τί βουλεύετε θύειν; What are you planning to sacrifice? λέγει σε δακρύειν. He says that you are weeping. ἐμὲ κελεύσετον λέγειν. They (two) will command me to speak (or 'I am the person whom they . . .').

(c) Who is sacrificing? I am sacrificing. What do you command? You I command to sacrifice. What will you (people) decide? Who will be king? You will be king. What are we hindering? or Why do we hinder (her, him, or them, understood)? You (people) are weeping. He will weep. What will you bid me prevent? What are you shaking? What will they plan? How will you prevent me?

(e)

Pres. Inf.	Fut. Inf.	3 Sing.	3 Plu.	3 Sing.	3 Plu.
Pres. Indic.	Pres. Indic.	Pres. Indic.	Fut. Indic.	Fut. Indic.	Fut. Indic.
ἰκετεύειν	ἰκετεύσειν	ἰκετεύει	ἰκετεύσουσιν	ἰκετεύσει	ἰκετεύσουσιν
λύειν	λύσειν	λύει	λύσουσιν	λύσει	λύσουσιν
μνημονεύειν	μνημονεύσειν	μνημονεύει	μνημονεύσουσιν	μνημονεύει	μνημονεύσουσιν
πιστεύειν	πιστεύσειν	πιστεύει	πιστεύσουσιν	πιστεύσει	πιστεύσουσιν
φονεύειν	φονεύσειν	φονεύει	φονεύσουσιν	φονεύσει	φονεύσουσιν
χορεύειν	χορεύσειν	χορεύει	χορεύσουσιν	χορεύσει	χορεύσουσιν

(f) λύειν. κελεύσειν. τίς χορεύει; τί θύσουσιν; λύσομεν. ἰκετεύετόν με χορεύειν. οὐ μνημονεύσουσιν. οὐ βασιλεύσεις. δακρύσετε. τί κελεύετε; δουλεύσουσιν. τίνα φονεύσουσιν; οὐ παιδεύσει σε βασιλεύειν. τί βουλεύεις; ποῦ χορεύσεις; τίνα ἰκετεύσομεν; πῶς σε κωλύει;

(a) παύειν to check, λύειν to loose, set free, σείειν to shake, μνήμονειν to remember, χορεύειν to dance, βασιλεύειν to be king.

EXERCISE II

(a) 1 Σγ. θύομαι, θύσομαι, βουλεύομαι, βουλεύσομαι.

(b) ἀκούεσθαι, φεύγεσθαι.

(c) Who is glad? Who prevents me from being glad? You will not try to escape. We wish. Shall I entreat you to stop me? Who wishes to be king? They will not run off. How are they coming? You will hear.

(d) βουλεύονται. ἡδομέθα. τί ήδεσθε; παύῃ. οὐκ ἐμὲ παύσετε. τί οὐκ ἔρχεται; πῶς ἔρχεται; τί οὐχ ἡδονται; τίνα φεύγεις; οὐ φεύξῃ. τί ἀκούσονται; οὐ κωλύσεις με λέγειν. Ικετεύουσί σε παύεσθαι. οὐ βουλόμεθα κωλύειν σε.

EXERCISE III

(a) Acc. Sg.	Acc. Plu.	Gen. Sg.	Dat. Plu.
τὸν ἀγγελον	τοὺς ἀγγέλους	τοῦ ἀγγέλου	τοῖς ἀγγέλοις
τὸν ἄγρον	τοὺς ἄγρους	τοῦ ἄγρου	τοῖς ἄγροις
τὸν βωμόν	τοὺς βωμούς	τοῦ βωμοῦ	τοῖς βωμοῖς
τὸν δούλον	τοὺς δούλους	τοῦ δούλου	τοῖς δούλοις
τὸν δρόμον	τοὺς δρόμους	τοῦ δρόμου	τοῖς δρόμοις
τὸν ἵερον	τὰ ἱερά	τοῦ ἱεροῦ	τοῖς ἱεροῖς
τὸν ἵππον	τοὺς ἵππους	τοῦ ἵππου	τοῖς ἵπποις
τὸν ναυτικόν	τὰ ναυτικά	τοῦ ναυτικοῦ	τοῖς ναυτικοῖς
τὸ ὄπλον	τὰ ὄπλα	τοῦ ὄπλου	τοῖς ὄπλοις
τὸν πόλεμον	τοὺς πόλεμους	τοῦ πόλεμου	τοῖς πόλεμοις
τὸν πολέμιον	τοὺς πολέμιους	τοῦ πολέμιου	τοῖς πολέμιοις
τὸ στάδιον	τὰ στάδια	τοῦ σταδίου	τοῖς σταδίοις
τὸν φίλον	τοὺς φίλους	τοῦ φίλου	τοῖς φίλοις
τὸν φόβον	τοὺς φόβους	τοῦ φόβου	τοῖς φόβοις

(b) Sg. N. ὁ στρατός	τὸ πλοῖον
V. (ω) στρατέ	πλοῖον
A. τὸν στρατόν	τὸ πλοῖον
G. τοῦ στρατοῦ	τοῦ πλοίου
D. τῷ στρατῷ	τῷ πλοίῳ

EXERCISES II-IV

Plu.	N. V.	οἱ στρατοί	τὰ πλοῖα
	A.	τοὺς στρατούς	τὰ πλοῖα
	G.	τῶν στρατῶν	τῶν πλοίων
	D.	τοὺς στρατοῖς	τοῖς πλοίοις

DU.	N. V. A.	τῷ στρατῷ	τῷ πλοίῳ
	G. D.	τοῖν στρατοῖν	τοῖν πλοίοιν

EXERCISE IV

(a) 1. The sheep are going into the field. 2. They will stop the horses from running. 3. Who will command the messenger to speak? 4. I will entreat him to stop. 5. Men will sacrifice a goat to Dionysus. 6. They dance in the fields round the altar of Dionysus. 7. But they will not shake the altar. 8. Why do you order them to flee in the enemy's ships? 9. I wish to loose the ships. 10. The maidens are pleased with the gifts and stories. 11. The ships will check our enemies. 12. Who will trust the maidens? 13. In what way do you not trust me? (or How is it that you do not trust me?)

(b) 1. τὰ ιερά ἔστιν ἐν τῇ νήσῳ. 2. ὁ ποταμὸς παύσει τοὺς ἵππους τοῦ δρόμου. 3. τίνες κελεύσουσι τὰς παρθένους ἡδεσθαι; 4. οὐ κωλύσεις αὐτὸν τοῖς λόγοις. 5. τὰ πρόβατά ἔστιν ἐν τοῖς ἄγροις. 6. τίς βούλεται φονεύειν τὸν ἀγγελον; οὐ πιστεύομεν αὐτῷ. 7. τὰ τῶν πολεμίων πλοῖα οὐ παύσει τὸν πόλεμον. 8. Ικετεύσομέν σε παύειν τοὺς τῆς νήσου νόμους. 9. ἀνευ δπλων οἱ δοῦλοι φεύγειν κωλύσουσι τὸν ἄγγελον. 10. τὰ δῶρά ἔστιν ἐν τῷ ιερῷ. 11. ἐπιβουλεύσουσιν ἐμοί, ἀλλ' οὐ σοί. 12. ἀκούσῃ τοὺς τῆς παρθένου μῦθους. 13. τὰ πρόβατα ἡδεται τῇ δρόσῳ.

(c) ἵππος horse and ποταμός river, i.e. river-horse¹; θεός god; ναυτικόν fleet; ἀγγελός messenger; πόλεμος war; λόγος account, reason; ἵππος horse and δρόμος race-course; εὖ well and ἀγγελός messenger; παρθένος maiden; lit. the home (i.e. temple) of the maiden-goddess (Athene); μῦθος story.

¹ But the compound is irregularly formed, and by the analogy of the usual type it ought to have meant 'rivar of the horses'.

-phil 'loving, favourable to' from Gk. *φίλος* *friend* ; -phobe 'fearful of' from *φόβος* *fear* ; -odus 'way, journey' from *δόδος* *way* ; -logy 'science of, doctrine of' from *λόγος* *account, reason* ; -nesia 'island district' from *νησός* *island* ; strat- 'dealing with armies' from *στρατός* *army* ; anthrōpo- 'dealing with mankind, men' from *ἄνθρωπος* *man, human being*.

EXERCISE V

(b) ἔλυες, 'thou wast loosing', ἔλυσας, 'thou loosedst'. ἔθυον, 'they were sacrificing', ἔθυσαν, 'they sacrificed'. ἔβουλεύομεν, 'we were planning', ἔβουλεύσαμεν, 'we planned'.

(c) 1. You were sacrificing their goats to the god. 2. Who loosed the horses from the yoke? 3. When were you educating your friend's children? 4. Both yesterday we paid attention to our friends and we shall do so again to-morrow. 5. Why are you weeping, my child? 6. I am weeping because the sheep are not on the road. 7. We shall not sacrifice to Dionysus without a goat. 8. Who used to bid her dance well? 9. Why do their ships flee round the island into the river? 10. Which of you, children, trained the slaves? 11. Which of us will be in the fields to-morrow? 12. Who will not tend the vines of Dionysus? 13. You did not tell us where the arms were; for you did not trust us. 14. Against you we do not wish to plot.

(d) 1. πᾶς ἔπανον τοὺς νόμους; 2. τὰ παιδία οὐκ ἔρχεται ἀπὸ τοῦ ἀγροῦ. 3. χθὲς ἔλυσε τοὺς ἵππους ἐς τὸν ποταμὸν. 4. ἔχορεύομεν ἀεὶ περὶ τὸν τῆς θεοῦ βωμὸν. 5. ἐκέλευεν ἡμᾶς θῦσαι τράγους τῷ Διονύσῳ. 6. οἱ θεοὶ ἤδονται διότι ἔθεραπεύομεν τὰς ἀμπέλους τὰς τοῦ Διονύσου. 7. τίς ὑμῶν θεραπεύσει τοὺς τῶν θεῶν βωμούς; 8. εἰσὶν ἀμπελοὶ ἐν ταῖς τοῦ πόντου νήσοις. 9. οὐκ ἀκούσθεθα αὐτοῖς τοὺς τῶν ἀγγέλων λόγους. 10. ἔβουλενσαν παιδεύειν εὖ τὰ παιδία αὐτῆς. 11. ἀλλ' οὐχ ἤδεται τὰ παιδία.

¹ On this Impf. a note will be given later, p. 28, footnote 3.

EXERCISE VI (c)

Indic. Mid.:	Impf. 3 Sg.	3 Plu.	1 Aor. 3 Sg.	3 Plu.
	ἔθύετο	ἔθύοντο	ἔθύσατο	ἔθύσαντο

EXERCISE VII (b)

G. Sg.	D. Sg.	G. Plu.	D. Plu.
λύπης	λύπη	λύπῶν	λύπαις
τίμης	τίμη	τίμῶν	τίμαις
φωνῆς	φωνῆ	φωνῶν	φωναῖς
χρείας	χρεία	χρειῶν	χρειαῖς

EXERCISE VIII

Now Crete is a large island towards the south of the Aegean Sea lying between Egypt and Europe. If a man is-about-to-write the history of Europe well he must begin his account from Crete; for about Crete the Athenians tell the most ancient of their stories. To-day then you will hear the story of Ariadne. Ariadne was a maiden whose father was king of the island, called (so they say¹) Minos. Now Minos used to control well not only Crete but also the whole of the Aegean Sea and the small islands; for his fleet was no small one, and it was ever becoming greater from his victories.

EXERCISE IX

(a) 1. ἡ Κρήτη νήσος ἐστιν ἐν τῷ Αἰγαίῳ πόντῳ πρός τε τὴν μεσημβρίαν καὶ ἐν μέσῳ τῆς Αἰγύπτου καὶ τῆς Εὐρώπης. 2. ἐκ δὴ τῆς Κρήτης δεῖ ἄρχειν τοῦ λόγου ὅτι περὶ αὐτῆς εἰσὶν οἱ παλαίτατοι μῦθοι. 3. παρθένος ἦν Ἀριάδνη, ἡς ὁ πατήρ ('father') ἦν Μίνως. 4. καλῶς κατεῖχε τὸν Αἴγαιον πόντον ὁ Μίνως τῷ ναυτικῷ.

¹ Notice this frequent meaning of δή; it came to mean this from 'in fact', 'to be precise', 'if you ask me to be precise'.

(b) 1. ή δὲ Σάμος νῆσος ἔστι σμίκρᾳ. 2. ἔνγγράφει ἔκεινος τὰ τῆς Εύρωπης. 3. περὶ δὲ τῆς Κρήτης πολλοὺς μῦθους ἔλεγον οἱ Ἀθηναῖοι. 4. σήμερον οὖν ἀκούσομα τὸν τῆς Ἀριάδνης μῦθον. 5. ὁ δὲ Μίνως κατεῖχε τοὺς Ἀθηναῖους. 6. ποῦ¹ δεῖ με τοῦ λόγου ἀρχεῖν; 7. λέγε δή μοι τὰ τῶν Ἀθηνῶν. 8. πῶς κατεῖχεν ὁ Μίνως τὸν πόντον; 9. ποῦ ἔχόρευεν ἡ παρθένος; 10. τί ἔβούλετο ἔχειν ναυτικὸν μεῖζον;

(c) *Hellespont*, 'the sea of Helle'; *πόντος* *sea* and 'Ελλη *Hellē*', who was drowned there (the modern Dardanelles). *patriarch*, 'a ruler by paternal right'; *πατήρ* *father* and *ἀρχεῖν* *rule*; *calligraphy* (also *caligraphy*), 'fine penmanship'; *καλός* *beautiful* (*κάλλος* neut. *beauty*, like *γένος*, § 78) and *γράφειν* *write*. *acoustic*, 'pertaining to hearing or the sense of sound'; *ἀκουστικός* (post-classical Greek) from *ἀκούειν* *hear*. *decalogue*, 'the ten commandments'; *δέκα* *ten* and *λόγος* *account*, *discourse*, *word*. *microscope*, 'an instrument for observing small objects'; (*σ)**μικρός* *small* and *σκοπεῖν* *see*, *observe*.

EXERCISE X

(a) **NOTE.** In view of the special accent in the Vocative of *πονηρός* which was given as the paradigm, we think it well to say that the only other words of this Declension for which, so far as we can find, a similar retrocession of accent in the Vocative is recorded, are

μοχθηρός *troublesome, bad* Voc. M. *μοχθηρε*, F. *μοχθήρα*
ἀδελφός *brother* Voc. *ἀδελφε*

Therefore in *δεινός* and *σμίκρος* the Vocative should be oxytone, like the Nominative.

(b) 1. ή δὲ Κρήτη νῆσος ἔστι (or simply *νῆσος* without *ἔστι*) *πρὸς* *τὴν* *μεσημβρίαν* *τῆς* *Εύρωπης* *κειμένη*. 2. *καὶ οἱ* *Ἀθηναῖοι* *περὶ* *τῆς* *Ἀριάδνης* *ἔλεγον* *μῦθον* *παλαίτανον*.² 3. *τὸ* δὲ *τοῦ* *μῦθου* *λοιπὸν* *ἀκουσθμέθα*

¹ Or better *πόθεν* ('whence').

² See *Deigma*, § 89 (c), for this use of the Superlative.

EXERCISES X, XI

αὔριον. 4. ὁ δὴ Μίνως ἔβασιλεν τῶν τε μεγάλων καὶ τῶν σμικρῶν νήσων, ἔβούλετο δὲ ἀρχεῖν καὶ τῆς Αιγύπτου. 5. ποῦ δεῖ με ἀρχεσθαι¹ λέγειν τὰ τῆς Εύρωπης; 6. τί ἔδει ἀκοῦσαι τὸν μῦθον τὸν τῆς παρθένου τῆς Ἀριάδνης καλουμένης; 7. πότε μημονεύσετε θεραπεύειν τὰ παιδία τὰ σμικρά;

EXERCISE XI

	<i>Sg.</i>	<i>Pl.</i>
N. ὁ κριτής	οἱ κριταί	
V. (ὁ) κριτά	(ἱ) κριταί	
A. τὸν κριτήν	τοὺς κριτάς	
G. τοῦ κριτοῦ	τῶν κριτῶν	
D. τῷ κριτῷ	τοῖς κριταῖς	

<i>Dual</i>
N. V. A. τὼ κριτά
G. D. τοῖν κριταῖν

	<i>Sg.</i>	<i>Pl.</i>
N. ὁ ταμίας	οἱ ταμίαι	
V. (ὁ) ταμίᾳ	(ἱ) ταμίαι	
A. τὸν ταμίαν	τοὺς ταμίας	
G. τοῦ ταμίου	τῶν ταμιῶν	
D. τῷ ταμίᾳ	τοῖς ταμίαις	

<i>Dual</i>
N. V. A. τὼ ταμίᾳ
G. D. τοῖν ταμίαιν

	<i>G. Sg.</i>	<i>D. Sg.</i>	<i>G. Pl.</i>	<i>D. Pl.</i>
δεσμώτου	δεσμώτῃ	δεσμωτῶν	δεσμώταις	
δεσπότου	δεσπότῃ	δεσποτῶν	δεσπόταις	
Πέρσου	Πέρσῃ	Πέρσῶν	Πέρσαις	
ποιητοῦ	ποιητῇ	ποιητῶν	ποιηταῖς	
πολίτου	πολίτῃ	πολίτῶν	πολίταις	
στρατιώτου	στρατιώτῃ	στρατιώτῶν	στρατιώταις	

¹ Note the Middle, 'to make one's own beginning'.

EXERCISE XII

(a) Minos therefore, having at some time or other conquered the Athenians, held them in subjection with his fleet and bade them pay a cruel tribute year by year—ten youths and ten maidens; and these they were wont with tears to send to Crete. For there they had to undergo a terrible death. But a certain youth of the Athenians resolved bravely to save the rest, and yet also by some means to put an end to the tribute. So a volunteer, just as if he were one of the prisoners, he went aboard the ship which was going to Crete; and there he handed himself over to the despot's servants with the others. In the prison he heard that the servants would lead them into the Labyrinth.

And what, pray, was the Labyrinth, sir?

I will tell you to-morrow.

(b) 1. τοῦς Ἀθηναίους ἐκέλευεν δὲ Μίνως τελεῖν κατ' ἐνιαυτὸν δέκα νεανίας καὶ δέκα παρθένους. 2. ὅτι ὑπῆκοι ἦσαν τοῦ τῆς Κρήτης δεσπότου, δις ἐνίκησεν (3 sg. 1st aor.) αὐτούς ποτε τῷ ναυτικῷ. 3. ἐθελούντης τις ἦν νέος τῶν Ἀθηναίων, δις ἐβούλευσεν αὐτοὺς σφέειν. 4. πρῶτον μὲν ἐβούλετο σφέειν τοὺς ἄλλους, δεύτερον δὲ παύειν τὸν φόρον. 5. ἐν τῷ δεσμωτηρίῳ ἤκουσεν διτὶ οἱ τοῦ τυράννου ὑπηρέται ἐσάξουσιν αὐτὸν ἐς τὸν Λαβύρινθον. 6. δὲ Λαβύρινθος που ('I suppose', 'of course') ἦν ἐν τῇ νήσῳ.

(c) 1. ἡμᾶς οὖν δεῖ πέμπειν ἀπ' Ἀθηνῶν ἐς τὴν Κρήτην κατ' ἐνιαυτὸν δέκα νεανίας καὶ δέκα παρθένους. 2. δεινὸν δὴ φόρον ἐκέλευεν ἡμᾶς τελεῖν δι τύραννος. 3. ἔλεγεν ἡμῖν μῦθον περὶ τῶν δεσμωτῶν τῶν ἀπὸ τῆς Κρήτης. 4. δὲ μὲν δεσμώτης φεύγεται πως ἐς τὸ πλοῖον τὸ ἐς Ἀθήνας, οἱ δὲ ὑπηρέται ἐσάξουσιν αὐθις αὐτὸν ἐς τὸ δεσμωτήριον. 5. τίς παύσει τοὺς ὑπηρέτας τῆς βίας; 6. ἀξω δέκα στρατιώτας. 7. τοὺς μὲν ἄλλους δεσμώτας λῆσεσθε, τὸν δὲ νεανίαν οὐ. 8. στρατιώτην δὴ τινα μεθ' ἡμῶν ἐπεμψας δις (§ 27; οὐ καὶ ἐκεῖνος, § 32) παιδεύσει τοὺς ἄλλους.

EXERCISES XII-XIV

EXERCISE XIII

1. Great will be the honour of the general who put a stop to the war; for his allies were few. 2. At that time the Athenians had to pay tribute to the tyrant year by year. 3. You must flee either to the wood or to the island. 4. The wood is not far off, but the island is ten stades (a mile and a quarter) away. 5. Surely they will not kill our men (*lit.* 'those of us') whom they hold prisoners, will they? 6. One soldier hopes one thing, another another. 7. In fact (*yáρ*) neither their allies nor all the rest (of the world) will hinder the enemy from their deeds of violence; for they are in sore straits. 8. In what direction then is it possible to turn? 9. Where are the soldiers now whom I ransomed yesterday? 10. The allies in whom I trusted are faithless. 11. Did not the enemy at that time burn both the ships and the houses? 12. The Persians pay tribute to us, but the Athenians do not. 13. The enemy are burning the temples to which many of the citizens were fleeing lately. 14. You (*plu.*) are leading the horses to the road by which we are coming.

EXERCISE XIV

1. παῦσον ἐκεῖνον τὸν ἵππον. 2. αὔριον οὖν ἐκεῖ μένετε ἐν τῇ ὄλη. 3. φόνευσον τόνδε τὸν κακὸν στρατιώτην. 4. τοὺς κακοὺς φεύγετε. 5. τὰς μὲν ἀμπέλους μὴ κατεῖ πάρεστι δ' ὑμῖν καίειν τήνδε τὴν ὄλην. 6. κατέχετε ἐκείνους τοὺς πολεμίους τῷ ναυτικῷ (ὑμῶν). 7. οἱ ἔνυμαχοι ἡμῶν οἱ ἐν ἐκείνῃ τῇ χώρᾳ εἰσὶν ἀπιστοί μὴ πιστεύετε αὐτοῖς. 8. τούσδε μὲν τοὺς δεσμώτας λῆσον, ἐκείνους δὲ μή (ληε).¹ 9. μὴ πιστεύετε τοῖς νῦν. 10. η παρθένος η σε νῦν σώζουσα² δεῖ σοι πιστεύει. 11. μὴ ἐπιβουλεύετε τοὺς ἀγαθοῖς. 12. λῆσασθε τοὺς στρατιώτας τοὺς ἐν τῷ δεσμωτηρίῳ.

¹ Beware of thinking that λῆσον is to be supplied. See *Deigma*, §§ 31, 208 (2).

² This Nom. is given in the Corrigenda to *Deigma*, ad loc.

EXERCISE XV

ἡγον, ἀπῆγον, κατελάμβανον, ἐξηγρίσκον, περιέπλεκον, ἥλπιζον, ἤρον, ξυνέπλεκον, διῆγον, ἥκουον, ἐξέπεμπον, προύβαινον.

EXERCISE XVI

Now what was I telling you yesterday, boys? Was it not about Crete and the prisoners from Athens? But at any rate I did not, I think, as yet bring in the Minotaur (into the story). This (creature) was¹ half-beast and half-man and it used to slaughter the prisoners brutally. Now the story also says that this Minotaur lived in a certain awful dwelling which had very many passages and alleys. And this dwelling they used to call the Labyrinth. No one was able to find the way out again when once he had entered in there, but at the end the half-beast used to seize and slay him.

EXERCISE XVII

(a) 1. τὸν Μίνωταυρὸν ἐσῆγες σήμερον ἐς τὸν μῆθον. 2. ἐκεῖνος δὴ μειξέθηρ τις ἦν καὶ μειξάνθρωπος. 3. ὄνδρας δὲ αὐτὴν τὸν Λαβύρινθον. 4. εἴ τινα ἐσῆγον οἱ ὑπηρέται, ἐκεῖνον ἐφόνευεν δὲ Μίνωταυρος. 5. διτὶ πολλαὶ ησαν δίοδοι καὶ λαύραι ἐν αὐτῷ. 6. διῆγεν οὗτος ἐν τῇ Λαβύρινθῳ καλουμένη οἰκίᾳ.

(b) 1. εἰ δὴ οἶοί τ' ἐσμὲν (§ 43 Rem.) πιστεύειν τούτοις τοῖς μῆθοις, δεινὸς δὲ τύραννος. 2. ἐκεῖνος δὲ ὁ νεᾶνλας παύσει αὐτὸν τοῦ φόνου. 3. οἱ γὰρ ὑπηρέται οἱ τοῦ τυράννου ἐσάρχοντιν αὐτὸν πρῶτον μὲν ἐς τὸ δεσμωτήριον, ἔπειτα² ἐς τὸν Λαβύρινθον. 4. αὐτῇ δὲ η δεινὴ οἰκίᾳ

¹ Note this use of *γάρ* to introduce an explanation. In English it can sometimes be represented by 'Yes', 'indeed', or 'in fact'; but commonly it must be simply disregarded in translation. It follows that it should be inserted at such points in translation from English into Greek.

² Then, afterwards. *πρῶτον μέν* is followed by *ἔπειτα* more often without *δὲ* than with it.

EXERCISES XV-XX

ἔχει πολλὰς διόδους καὶ λαύρας. 5. τὴν δὲ πάλιν δόδον οἶος τ' ἔσται ἐξερίσκειν εἰς οἱ θεοὶ ἄξονσιν αὐτὸν. 6. ἐκεῖνος δὲ τοὺς δεσμώτας δὲ τύραννος οὐ φονεύσει· λῆσθμεθα γὰρ αὐτούς.

EXERCISE XVIII

(a) 1. Drive out the despots from this land. 2. Surely you did not set free those prisoners from the prison yourself? 3. The soldiers are brave, but the sailors cowardly. 4. The Athenians used to tell the same stories about that island. 5. Some of the youths brought shame upon that teacher, others did not. 6. The maiden is coming; she, I think, will give the same advice herself.

(b) 1. οἱ δὲ πολέμιοι ἡμῶν αὐτοὶ νῦν εἰσὶν ἐν ἀπορίᾳ. 2. τίς δὴ κελεύσει τοὺς πολίτας παιδεύειν τοὺς νεᾶνλας τούτους; 3. ἐξέβαλλον τοὺς τε ἀγαθοὺς τυράννους καὶ τοὺς κακούς. 4. οἱ μὲν δοῦλοι τοῦ τυράννου φκτήροι τοὺς δεσμώτας, αὐτὸς δὲ οὐ¹. 5. ἐκεῖνη δὲ τῇ ημέρᾳ ἡ παρθένος αὐτῇ ἔλεγε τὸν αὐτὸν μῆθον. 6. τέλος δὲ ἡδεσθε τῷ ἐμῷ μῆθῳ.

EXERCISE XX

Now Theseus—for Theseus was that youth—when he heard (this), certainly had no fear of the wild beast, but about the Labyrinth he pondered much within himself how to discover the way out. But Ariadne, as it happened, the prince's daughter, being noble not only in her beauty but also in her mind, was willing to save him—and if you go to Cnossus, young maid, they will show you even now the dancing-place of Ariadne, as it is called, and the Labyrinth itself—Ariadne then, being still young, desires to see the prisoners from abroad, and persuades the servants of the prince to lead her to the prison.

¹ Note the re-arrangement of the words in the Greek sentence with . . . μὲν . . . , . . . δὲ . . . οὐ. If the order is kept, the verb must be repeated δ μὲν τύραννος . . . οὐ φκτήρειν, οἱ δὲ δοῦλοι φκτήροι.

EXERCISE XXI

(a) 1. περὶ οὐδενὸς ἔχε φόβον οὗτος δ νεᾶνισ. 2. δτι γενναῖος ἦν καὶ ἀνδρεῖος. 3. ἡ Ἀριάδνη ἦν τὸν τυράννου θυγάτηρ καὶ γενναῖα ἦν τὴν τε φυὴν καὶ τὸν θῦμόν. 4. ἔτι καὶ νῦν πάρεστιν ἰδεῖν τὸν τε χορὸν τὸν τῆς Ἀριάδνης καλούμενον καὶ αὐτὸν τὸν Λαβύρινθον. 5. ἔχρηξεν ἰδεῖν τοὺς δεσμώτας τοὺς ἀλλοτρίους.

(b) 1. τοὺς τοῦ τυράννου ὑπῆρέτας οὐδὲ¹ δάροις πάρεστιν ὑμῖν πείθειν. 2. οὐ γὰρ ἀπιστοί εἰσι τῷ δεσπότῃ. 3. τοὺς οὐν ἀνθρώπους οὐ λύσεις εἰ μὴ ἡ θυγάτηρ ἡ τὸν τυράννου αὐτὴ δείξει σοι τὴν ἔξοδον. 4. ἔθέλει δέ, ὡς οἶμαι, καὶ σε καὶ τοὺς ἄλλους σωζεῖν· αὐτὸν γε σὲ χρῆξει ἰδεῖν. 5. ἔτυχεν γὰρ ἐλθοῦσα (§ 51) ἐς τὸ δεσμωτήριον καὶ ἐκεῖ εἶδεν ὑμᾶς τοὺς Ἀθηναῖους.

EXERCISE XXII

(b) 1. So bid the sailor be present to-morrow. 2. It is not possible for you to lead the captives out of the Labyrinth. 3. Now ye slaves, drive our goats from the fields to the river. 4. Tell me again, sir, why Theseus slew the wild beast. 5. Pity the children, soldiers! 6. Thou wast unfaithful, slave; for thou didst not set free our horses. 7. Were you not present yesterday? 8. Did you not hear the story which they were (or 'I was') telling? 9. (I ask)² for the others gladly listened to your story.

(c) 1. ὁ παιδία, οὐκ ἀκούσεσθε τούσδε τοὺς μῆθους περὶ τῶν πάλαι; 2. κελεύετε, ὁ πολίται, παρεῖναι τοὺς τε στρατιώτας καὶ τοὺς ναύτας. 3. ἔστε γενναῖοι καὶ ἀνδρεῖοι, ὁ Ἀθηναῖοι, μεγάλη γὰρ ἔσται ἡ ὑμετέρᾳ δόξα (or *better* ὑμῖν ἡ δόξα). 4. ἐκέλευεν³ ἡμᾶς δ

¹ Or οὐδὲ καὶ.

² γάρ like Latin *nam* is often elliptical: '(Yes) for', '(No) for', '(I ask) for', and the like.

³ See p. 28, footnote 8.

EXERCISES XXI-XXIV

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διδάσκαλος μνημονεύειν τὸν μῆθον τὸν περὶ τῆς Ἀριάδνης. 5. διὰ τί ἀπῆστον τῆς μάχης; 6. τῶν παρθένων ἐστὶ θεραπεύειν τὸν βωμὸν τὸν τῶν θεῶν.

EXERCISE XXIII

Having entered therefore, and seen how kingly and noble the young man was (*lit.* 'seen the young man that he was' (*lit.* 'being', cf. § 111) 'kingly' etc.), the others she indeed pitied, but the youth she not only pitied but also asked him with great goodwill many questions about his own home and his race and was manifestly pained at heart about his misfortune. But after she had gone away she secretly bade him expect her another day also. Now Theseus began to place great trust in the maiden as she showed herself so friendly to him, and while he already began to hope that he would himself be saved from the danger, he also at the same time began to admire Ariadne herself and a certain desire for her and a longing to see her another time entered his heart.

EXERCISE XXIV

(a) 1. τὸν δὴ χορὸν τὸν τῆς Ἀριάδνης αὐτῇ δείξουσι καὶ τὸν Λαβύρινθον. 2. δτι ἐβούλετο ἰδεῖν τοὺς δεσμώτας τοὺς ἀπ' Ἀθηνῶν. 3. ἔχρηξε δὴ ἐς τὸ δεσμωτήριον ἐσελθεῖν. 4. πολλὰ μὲν ἤρετο αὐτὸν περὶ τοῦ οἴκου αὐτοῦ καὶ τοῦ γένους, ἐκέλευε δὲ καὶ ἐσαῦθις ἐαυτὴν προσδέχεσθαι. 5. δ δὴ Θησεὺς ἤλπιζεν αὐτὸς τε καὶ τοὺς ἄλλους σωθῆσεσθαι.

(b) 1. Βουλεύει ὅπως ἔξευρήσεις ἔξοδον. 2. δ γὰρ τύραννος οὐτ' οἰκτίρει τοὺς δεσμώτας οὔτε χρῆξει αὐτοὺς ἰδεῖν. 3. ἐγὼ δ' ἔθέλω οὐ σὲ μόνον, ὁ νεᾶνισ, σωζεῖν, ἀλλὰ καὶ τοὺς ἄλλους, καὶ βουλεύομαι ὑμᾶς ἔξαγειν ἐκ τοῦ δεσμωτήριου. 4. λέγε δή μοι περὶ τοῦ οἴκου σου¹ (or τοῦ σοῦ² οἴκου). 5. οὕτως οὐν φανερά

¹ Gen. sg. of the pers. pron. σύ (enclitic form).

² Gen. sg. of the possess. adj. σός, σή, σόν (not the accented gen. sg. σοῦ of σύ). Hence the position. See § 23.

ἢν οἰκτίρουσα αὐτοὺς ἡ παρθένος. 6. ἀλλ' οὐχ οἵα τ'
ἔσται σφέσιν τούσδε τοὺς δεσμώτας· οὐ γὰρ παρέχουσιν
ἔαντοὺς οὐτ' ἀνδρείους οὔτε γενναίους τὸν θῦμὸν καὶ
φόβον ἔχουσιν τοῦ θηρίου ἔκεινου.

EXERCISE XXV

Not many days afterwards, then, when Ariadne came again to the prison, they held converse somehow with their eyes, as it were, rather than with words, and without difficulty came to a secret agreement that Ariadne should save the youth and the others from danger, and then that he should flee with her from Crete—for Theseus said: 'For myself, I expect to be able to kill the Minotaur easily, but if I leave you behind here, dear friend, I shall no longer be able to save you from the wrath of the prince, your father. If therefore you are willing to trust me, I will bring you to Athens as my faithful and very dear wife, and there you shall reign happily with me.' By using such words as these, then, Theseus persuaded the maiden. The end of the story you shall hear to-morrow.

EXERCISE XXVI

(a) 1. ὀλίγαις δὴ ὑστερον ἡμέραις ἦλθεν. 2. τοῖς γ'
δρθαλμοῖς μᾶλλον εἶχον ὀμιλίαν ἢ λόγοις. 3. καὶ ἐς
ὅμολογίαν κρυφίαν ἦλθον ὥστε τὴν παρθένον σφέσιν
τοὺς νεανίας τοὺς ἀπ' Ἀθηνῶν. 4. σωθήσεσθαι μὲν
αὐτὸς ἤλπιζεν, ἀξεῖν δὲ τὴν Ἀριάδνην ἀλοχον πιστὴν
καὶ φιλτάτην. 5. πάλιν ἐς τὰς Ἀθήνας ἔφη ἀξεῖν
αὐτήν.

(b) 1. αἱ δὴ παρθένοι φιλίας παρέχουσιν ἔαντάς τοῖς
πολεμίοις. 2. ἐπιστενομένη τέ σοι καὶ ἔθαυμαζομένη
τὸν σὸν ἀνδρεῖον θῦμὸν. 3. ὑστερον δὲ τῇ δεκάτῃ
ἡμέρᾳ, πάλιν ἐσῆλθον παρ' αὐτὸν (§ 28 b) οἱ ὑπηρέται
ἐς τὸ δεσμωτήριον. 4. ἐς δεινὴν δὴ ὅμολογίαν ἤλθετε.
5. εἰ δὲ ὁ στρατιώτης νῦν καταλείψει σε ἐνθάδε, οὐχ

EXERCISES XXV-XXIX

οἵσι τ' ἔσται σφέσιν σὲ ὑστερον. 6. οὐ βαδίως πάρεστι
πείθειν τὸν στρατηγὸν πέμπειν ἐς τὸν Αἰγαῖον πόντον
τὸ ναυτικόν.

EXERCISE XXVII

Fut. Indic. Act. πέμψω πέμψουσι(ν), περιπλέξω
περιπλέξουσι(ν), ἐκπέμψω ἐκπέμψουσι(ν), ἐνγγράψω
ἐνγγράψουσι(ν), θήξω θήξουσι(ν).

1st. Aor. Indic. Act. ἐπεμψά ἐπεμψαν, περιέπλεξα
περιέπλεξαν, ἐξέπεμψα ἐξέπεμψαν, ἐνυέγραψα ἐνυέ-
γραψαν, ζθηξα ζθηξαν.

EXERCISE XXVIII

In what way, then, sir, did Ariadne deceive the servants? And what means did she discover of setting him free from danger?

You remind¹ me very well, my boy. Listen now, then, boys, to the rest of the story as the poets tell it. When,² they say, the appointed day was near, having gone for the last time of all to the prison with (*lit.* 'having') in fact no small fear for the young man, but concealing it carefully, Ariadne without being noticed by the servants gave him first a sword well sharpened, and then a reel full of stout thread. These Theseus took and kept under his tunic (*lit.* 'having taken . . . he kept . . .').

EXERCISE XXIX

(a) 1. φάσγανόν τε δοῦσα αὐτῷ καὶ ἀτρακτον
(ἔλαθεν τὸν ὑπηρέτα). 2. ταῦτα τὰ κρύφια δῶρα
ἔκρυψεν οὐτος. 3. ὑπὸ δὴ τῷ χιτῶνι ἔκρυψε τὸ
φάσγανον. 4. ἡ παρθένος τὸ ὑστατον ἦλθεν δὲ
ἔγγυς ἦν ἡ τεταγμένη ἡμέρα.

(b) 1. ἔξηνρεν οὖν ἡ παρθένος τὴν μηχανὴν τοῦ
ἀπαλλάσσειν αὐτὸν τῶν κινδύνων. 2. πολλὰ γὰρ

¹ Notice this other common meaning of μημονεύειν.
² On γάρ see p. 14, footnote 1.

αύτῷ δοῦσα ἔλαθεν τοὺς ὑπηρέτας. 3. ἐν δὲ τοῖσδε ἦν ἀτρακτὸς λίνου δν εἶχεν ὑπὸ τῷ χιτῶνι. 4. καὶ οὕτως ἐσελθὼν τῇ τεταγμένῃ ἡμέρᾳ ἐς τὸν Λαβύρινθον ὁ Θησεὺς οὗτος τ' ἦν φονεύσας τὸ θηρίον. 5. φανεραὶ δῆ ἔστε, ὡς παρθένοι, καλῶς μημονεύουσαι τὸν μῆθον. 6. τόνδε γάρ τὸν μῆθον λέγεις ἡδέως· καὶ χρῆσομεν ἀκοῦσαι αὐτὸν αὐθίς.

EXERCISE XXX

(b) **NOTE.** *παῖς* is one of the very few exceptions (Thompson, *Greek Grammar*, § 393. 1 (a)) to the rule that the suffix of the Gen. and Dat. in all numbers of monosyllabic nouns of the 3rd declension is accented. In the singular we have G. *παιδός*, D. *παιδί*, but in the dual G. D. *παιδῶν*, Plu. G. *παιδῶν*, though D. *παισί(ν)*. So οὐς n. *ear ὠτός*, *ώτι*, *ώτων*, *ώσι(ν)*; φῶς n. *light φωτός*, *φωτί*, *φωτῶν*, *φωσί(ν)*. These are the only exceptions among nouns commonly used in prose. But observe also the peculiar accent of the M. and N. of *πᾶς* (§ 59): *παντός*, *παντί*, *πάντων*, *πᾶσι(ν)*.

(d) *pragmatical*, 'concerned with, or interested in (practical) affairs' (and excluding theoretical considerations) from *πρᾶγμα πράγματος* *event, act with the Greek suffix -ικός* and the Latin-French-English suffix *-al*, added in English to the older adj. *pragmatic*. *erotic*, 'amatory, pertaining to love' from *ἔρως ἔρωτος* *love* with the Greek suffix *-ικός*. *phylactery*, 'a charm or amulet' from Greek *φυλακτήριον* (*τὸν* *a means of guarding, guard-post*, and in later Greek *a charm, amulet* with the stem of *φύλαξ* *φύλακος* *guard* and the ending *-τήριον* seen in words like *δεσμωτήριον* *place of bonds, prison, θελκτήριον* (from *θέλγω*) *means of soothing, charm*. *phlebotomy* (a medical term), 'the act of letting blood' from *φλέψ* *φλεβός* *vein* and *τομή* *a cutting, τέμενιν to cut*. *sarcophagus*, lit. 'flesh-eating'; *σάρξ σαρκός* *flesh* and *φαγεῖν* (2nd aor. inf. *ἔφαγον* *I ate, no present stem*) *to eat*. A certain kind of limestone used by the Greeks for coffins was believed to possess this property; the word

EXERCISES XXX-XXXII (A)

was then transferred to any kind of stone receptacle for a corpse. *pedagogue*, through French and Latin (*paedagogus*) from Greek *παιδ·αγωγός* *the children's guide*, i. e. *the attendant who took the child to and from school and helped in his training*; from *παῖς* *παιδός* and *ἀγωγός* *-on leading, guiding from ἄγειν to lead*.

EXERCISE XXXI

Now when Theseus entered the Labyrinth, having wound the beginning of the thread around a little stone and fastened this stone in its turn into some cranny of the wall, he stept forward fearlessly now into the darkness, unwinding the reel as he went (*ἀεὶ* lit. *from time to time*) and carefully keeping it safe in his left hand. In this way, then, making an attack upon the wild beast (for he was brave and athletic and experienced in fighting) he accomplished successfully the trial of strength; for having killed the Minotaur, he easily made his way back to the day-light, finding his path by means of the thread. So at last, they say, rejoicing in his victory and taking Ariadne with him he sailed away for Greece.

EXERCISE XXXII (A)

(a) 1. ὅτι ἀνδρεῖος καὶ ἀθλητικὸς ἦν καὶ ἐμπειρος τῆς μάχης. 2. τὸ δὴ θηρίον ἔφενευσε τῷ φασγάνῳ δ (more commonly in prose *ὅπερ*, see Gen. Vocab. s. v. *ὅπερ*) δοῦσα αὐτῷ ἡ παρθένος ἔλαθε τοὺς ὑπηρέτας. 3. Μίνωταυρον ἀνδμαζον αὐτὸν. 4. φονεύστας αὐτὸν ἀπέπλευσεν ἐπ' οἴκου (ἐπὶ τῶν Ἀθηνῶν). 5. ἡ γ' Ἀριάδνη μετ' αὐτοῦ ἦν. 6. φαδίως ἔφυγεν ὁ Θησεὺς διὰ τοῦ λίνου.

(b) 1. τὴν δὲ ἀρχὴν τοῦ λίνου περιπλέξας περὶ λίθον ἐμπήγω αὐτὸν ἐς μυχόν τινα τοῦ τοίχου. 2. τήνδε δὲ τὴν μηχανὴν ἔξευρόντες καὶ τῇ νίκῃ χαίροντες ἀπέπλευσαν ἐπὶ τὴν Κρήτην. 3. ἔειλθον μὲν φαδίως ἐκ τοῦ Λαβύρινθου, ἐσελθεῖν δ' αὐθίς ἐκεῖσε οὐκ ἐθέλω.

4. λαμπάδα λαβοῦσσα ἡ παρθένος ἀδεῶς ἥδη προύβαινεν
ἐς τὸν τῆς νυκτὸς σκύτον. 5. ἔστρεφεν ἀεὶ ἐκεῖνος τὸν
ἄγρακτον τόνδε ἐν τῇ ἀριστερᾷ. 6. πῶς ἐφυγέτην ἀπὸ
τῆς Κνωσσοῦ δὲ Θησεὺς καὶ ἡ Ἀριάδνη; 7. ἀρ' οὐν
ἔκανσαν οἵδε καὶ οἱ τῶνδε ἑταῖροι (οἱ οἱ ἑταῖροι αὐτῶν)
πᾶσαν τὴν οἰκίαν φεύγοντες; 8. δὲ θέτεις, φᾶσίν,
ἔβαστλευσε τῶν τε Ἀθηνῶν καὶ πασῶν τῶν νήσων τῶν
τοῦ Αἰγαίου πόντου. 9. καὶ οἱ Ἀθηναῖοι τοῖς παισὶν
ἔλεγον τὸν μῦθον τὸν περὶ πάντων τῶν πρᾶγμάτων
τούτων (better would be πάντα ταῦτα ἐμῦθολόγουν—but
the inflexion of this verb is not given till § 137).

EXERCISE XXXII (B)

(a) 1. Since therefore they have (*lit.* 'having') been already checked, they will leave behind a number of guards in this island according to the agreement. 2. But finding a ship they sailed away homewards. 3. Who will escort me to Crete? For you bid me look at the dancing-place of Ariadne. 4. A yearning to see that lass entered my heart. 5. Who, pray, will be able to save us from the king's anger? 6. I heard that those children slew the lion.

(b) 1. Ἀραβεῖς δή τινες κωλύουσιν ἡμᾶς πλεῖν πολλοὺς σταδίους κατὰ θάλασσαν. 2. ἐβουλόμεθα δὲ ἐσιδεῖν τὸν οἶκον τὸν παλαίτατον τῆς Ἀριάδνης καὶ τὸν χορὸν αὐτῆς. 3. καταλιπόντες (2 aor. ptc. nom. plu. M. of καταλείπω) δὲ τοὺς φίλους ἡμῶν ἐν Ἀθήναις, πολλὰς μὲν ἡμέρας καὶ νύκτας περιεπλέομεν περὶ τὸν Αἰγαίον πόντον, τέλος δὲ ἥλθομεν ἐς Κρήτην. 4. ἐκεῖ δὲ εἴδομεν τὴν οἰκίαν δόπου διῆγε ποτὲ δὲ Μίνως. 5. ἐνταῦθα δὲ καὶ ψεύσασα τοὺς φύλακας τοῦ δεσμωτηρίου ἔπλεξεν ἡ Ἀριάδνη δεινήν τινα μηχανήν. 6. "οὕτω δή," ὡς ἡμῖν αὐτοῖς ἐλέγομεν, "ἐσελθόντες διὰ τῆς λαύρας, τέλος προβαίνομεν¹ ἐς τὸν Λαβύρινθον."

¹ προύβαινομεν can stand if the inverted commas be deleted; but the English 'as we said' generally implies a precise quotation.

EXERCISES XXXII (B), XXXIII

7. ἀρ' αὐτὸς ἐξηγορομεν τὴν ἔξοδον; 8. ἐνθάδε γάρ
ἔσμεν γ' αὐτοῖ. 9. ἀρ' ἡκουσας τὸν γέλωτα τῶν
γυναικῶν τῶν τοῖσδε τοῖς πράγμασιν χαιρουσῶν;

EXERCISE XXXIII

(a)		Singular		Plural	
N.	δ αἰθήρ	ἡ χθών	δ μῆν	τὸ πῦρ	
V.	αἰθήρ	χθών	μῆν	πῦρ	
A.	τὸν αἰθέρα	τὴν χθόνα	τὸν μῆνα	τὸ πῦρ	
G.	τοῦ αἰθέρος	τῆς χθονός	τοῦ μηνὸς	τοῦ πυρός	
D.	τῷ αἰθέρι	τῇ χθονί	τῷ μηνὶ	τῷ πυρὶ	
		Sg.		Plu.	
N.	Ἐλληνες	λειμῶνες	ρῖνες	λιμένες	
V.	Ἐλληνας	λειμῶνας	ρῖνας	λιμένας	
A.	Ἐλλήνων	λειμώνων	ρῖνῶν	λιμένων	
G.	Ἐλληνος	λειμώνος	ρῖνος	λιμένος	
D.	Ἐλληνι(ν)	λειμώνι(ν)	ρῖνι(ν)	λιμένι(ν)	
		Sg.		Plu.	
N.	μήτηρ	μητέρες			N. V. A. μητέρε
V.	μήτερ	μητέρας			G. D. μητέροιν
A.	μητέρα	μητέρας			
G.	μητρός	μητέρων			
D.	μητρί	μητράσι(ν)			
		Sg.		Plu.	
N.	θυγάτηρ	θυγατέρες			N. V. A. θυγατέρε
V.	θυγατέρ	θυγατέρας			G. D. θυγατέροιν
A.	θυγατέρα	θυγατέρας			
G.	θυγατρός	θυγατέρων			
D.	θυγατρί	θυγατράσι(ν)			
		Sg.		Plu.	
N.	μέλανες	ἐκπνέοντες			
V.	μέλανας	ἐκπνέοντας			
A.	μελάνων	ἐκπνεόντων			
G.	μέλανος	ἐκπνέοντος			
D.	μέλασι(ν)	ἐκπνέοντασι(ν)			
		Masc. Plu.			

(c)

	<i>Singular</i>	
N. ἄρχων	M. <i>Ι.</i> σώφρων	N. σώφρον
V. ἄρχων ¹	σώφρον	
A. ἄρχοντα	σώφρονα	σώφρον
G. ἄρχοντος	σώφρονος	
D. ἄρχοντι	σώφρονι	
	<i>Plural</i>	
N. V. ἄρχοντες	σώφρονες	σώφρονα
A. ἄρχοντας	σώφρονας	σώφρονα
G. ἄρχοντων	σωφρόνων	
D. ἄρχοντι(ν)	σώφροσι(ν)	
	<i>Dual</i>	
N. V. A. ἄρχοντε	σώφρονε	
G. D. ἄρχοντοιν	σωφρόνοιν	

EXERCISE XXXIV

(a) 1. Now Demeter had a daughter called Corē, but by some, Persephone. 2. And once she was gathering flowers, as they tell, with some companions in the meadows of Sicily. 3. And then Corē walked on a little in front, leaving behind all the other maidens. 4. And lo! Pluto appeared, king of the Underworld, driving (swiftly) in his chariot. 5. Now the horses of his chariot were dreadful and black, breathing forth fire through their nostrils. 6. Corē therefore, fearing them, tried to flee, but in vain; for Pluto laid his hand upon her and carried her off beneath the earth. 7. And nowhere could Demeter find her daughter.

(b) 1. ὁ δὲ "Ἡλιος εἶδε τὸν Πλούτωνα ἀποκομιδόμενον τὴν Κόρην, καὶ τέλος ἀπέδειξε τὸ πρᾶγμα τῇ Δήμητρι. 2. ἡ δὲ (§ 93 (a). 2) ἱκέτευε τοὺς ἄλλους θεούς. 3. Ζεὺς οὖν ἐκέλευε τὸν ἄγγελον αὐτοῦ ἀνάγειν

¹ We do not know any example of the Voc. of this word as a Noun; but when used as a Participle the Nom. form would be used for the Voc. also.

EXERCISES XXXIV-XXXVI

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πρὸς τὸν αἰθέρα (*better* τὸ φῶς) τὴν Περσεφόνην. 4. μετὰ δὲ ταῦτα ἔξ μὲν μῆνας κάτω διῆγεν μετὰ τοῦ Πλούτωνος, ἔξ δὲ ἐπὶ τῆς χθονὸς μετὰ τῆς μητρός. 5. καὶ πολλοὺς καὶ ἄλλους μῆθους λέγουσι περὶ τῆς Δήμητρος καὶ τῆς Κόρης. 6. καὶ δὴ καὶ (*or* καὶ οὐχ ἡστον, § 116 REM.) περὶ τοῦ Πλούτωνος οὐδὲ ὕστερον ποτε ἀκούσεσθε.

EXERCISE XXXV

2 <i>Pl. n.</i>	2 <i>Sg.</i>	<i>Inf.</i>	<i>Plc.</i>	<i>Plc.</i>
<i>Indic.</i>	<i>Impv.</i>		<i>D. Pl. M.</i>	<i>D. Pl. I.</i>
ἐβάλετε	βάλε	βαλεῖν	βαλοῦσι(ν)	βαλούσαις
ἐτέκετε	τέκε	τεκεῖν	τεκοῦσι(ν)	τεκούσαις
ἐπέστετε	πέσε	πεσεῖν	πεσοῦσι(ν)	πεσούσαις
ἐγένεσθε	γενοῦ	γενέσθαι	γενομένοις	γενομέναις
ἐπύθεσθε	πυθοῦ	πυθέσθαι	πυθομένοις	πυθομέναις

EXERCISE XXXVI

Once upon a time long ago Cecrops was king in Athens. Now, when a terrible war befell the Athenians and their neighbours attacked them, he turned to certain Achaeans and brought¹ them in as allies, winning them to his aid by gold. Their captain was a certain Xuthus—(for²) these Achaeans were strangers, while the Athenians were the natives of the soil—for the Achaeans had not entered Attica before but (only) Salamis. Cecrops then having been successful in the war, since the Achaeans were his allies, gave to Xuthus the prize of valour and also his daughter Creusa. But the son that Creusa bare some one secretly stole away from her and sent to Delphi to (the care of) Apollo, and left him there. Furthermore some people said that Apollo (whom they also used to call Phoebus), and not Xuthus, was the father of Ion—for so they named the boy.

¹ Read ἐπηγάγετο, the regular word of introducing a third party into a war.

² This would be omitted in English. Cf. p. 14, footnote 1.

EXERCISE XXXVII

(a) 1. ή δὲ τοῦ Κέκροπος θυγάτηρ ἔτεκεν υἱὸν δν ὀνόμασεν "Ιωνα. 2. ποῖ οὖν ἔλαθε τις πέμψας τὸν παῖδα τοῦτον; 3. μετὰ δὲ ἐνιαυτοὺς οὐ πολλοὺς (or better ἐνιαυτοῖς δὲ ὑστερον οὐ πολλοῖς, § 71) ἐσῆγαγον οἱ Ἀχαιοὶ τὸν στρατὸν ἐς τὴν χώραν τῆνδε. 4. οὗτοι δὲ ἐγένοντο ἔνυμαχοι τοῦ Κέκροπος δις ἐβασίλευε τότε τῶν Ἀθηνῶν. 5. τίς οὖν ἔδωκε τῷ Εούθῳ τὰ ἀριστεῖα; 6. κατ' εὐχὴν δή τινα ἔθυσαν οἱ στρατιῶται τῷ Ἀπόλλωνι. 7. εἰπὲ δή μοι, ὡγαθέ,¹ ἀρ' ἡγεμένη ποθ' ή Κρέοντα τὸν υἱόν; 8. τοῦτο δή αὐριον ἀκούσεσθε.

(b) 1. But where did you leave that torch which I gave you, boy? (For) it will be useful to-night.² 2. (For) without a torch I cannot find the house. 3. The enemies' heralds refused to deceive the Greeks. 4. But with whips they forced them to listen. 5. Why, then, did you not sail away to your country? 6. The boys brought home the strangers. 7. They got in both their slaves and their property (safely) from the fields.

(c) 1. δεῖ οὖν ἡμᾶς καταλιπεῖν τὰ πολλὰ χρήματα δὲ ἔχομεν (or better τὰ χρήματα δὲ ἔχομεν πολλὰ) ἐν τῇ πατρίδι. 2. πρὸς δὲ τοὺς "Ελληνας τραπόμενος οὐκ ἔφη³ ἐθέλειν ψεῦσαι αὐτούς. 3. Ἀχαιοὺς δή τινάς ποτε ἔφασαν ἐσελθεῖν ἐς Αθήνας δὲν ἡρχε Εούθος· τῷ δὲ ἔδωκεν ὁ τύραννος τὴν θυγατέρα. 4. πολλοῖς δόθλοις οἱ "Ελληνες ἐπαίδευνον τὰ σώματα. 5. ἡδετο οὖν ἐκεῖνος τῷ νεανίᾳ καὶ τῇ ἀρετῇ τῇ τῶν στρατιωτῶν ἐπειδὴ ἔνυμαχοι ἐγένοντο τῶν Ελλήνων. 6. τίνι δὴ ἔδωκας τὸ φάσγανον; 7. τῷ στρατιώτῃ ἔδωκα τῷ ἐπὶ τῆς γεφύρᾶς.

¹ Note this *crasis* (§ 4 (b)) i. e. 'mixing' for ὡγαθέ.

² But the Greek for 'to-night' is τῇ ἐπούσῃ νυκτί. The first edition of *Deigma* contains an error; for ἐν τῷδε τῇ νυκτί means 'last night'.

³ For οὐ φῆμ, nego, see *Deigma* § 381.

EXERCISES XXXVII-XXXIX

EXERCISE XXXVIII

(a) *Indic. Act. Fut.* κρύψεις κρύψει, κτίσεις κτίσει.
1st Aor. ἐκρυψας ἐκρυψε(ν), ἐκτισας ἐκτισε(ν).

(b) ἡρμοσαν, ἔταξαν, ἐπέταξαν, ἐπεσκέψασαν, ἐκράξαν, ἔχρησαν.

EXERCISE XXXIX

Now a few years afterwards, Creusa, since she had borne no more children, came to Delphi intending to take counsel concerning offspring.

But tell us, What do you mean? Who are these Delphians?

You are right to be surprised (*lit.* 'you wondered rightly'¹), my boy, for I did not explain that. Well, then, boys, know that Phoebus having slain the Python at Delphi, a huge serpent which used to guard the temple, took control of the oracle, to which both private individuals and whole communities always used to send when they were in difficulty. In response (*δέ*) the god used to show them how they should order their affairs well in each (particular) emergency and so prosper²; for example he once laid a charge upon the Lacedaemonians to suppress absolute power (§ 12, REM. 2) at Athens. In this fashion, then, the god used to set in order and manage the affairs of the Greeks.

But how did he show (them) these things, sir? Was it by sending a dream to some one at night? Or did the god actually come himself by day into open view and teach the men (or 'teach mankind')?

Not the god himself, of course, but there used to speak for him at all times the Pythia, as she was called, a

¹ Observe this idiomatic use of the Aorist to describe something that is only just past; so often *ἴρητε* '(No) thank you', *ἴτ.* 'I applauded (your proposal when you made it)'.

² *Lit.* 'how having well ordered their affairs they should (*lit.* 'shall') prosper'; this use of the *Fut. Indic.* with *ὅτε* is explained on p. 131 of *Deigma*.

woman (and one) crying out with a loud voice—as indeed Euripides says

'A woman of Delphi sitteth on the sacred tripod,
Chanting aloud oracular cries to the Greeks.'
What tripod was it that you mean? Do tell us.
Yes, but that too I will explain to you to-morrow, my
good friends.

EXERCISE XL

1. ἀλλ' εἶπέ μοι, ὃ διδάσκαλε, περὶ τοῦ ἱεροῦ τοῦ
ἐν Δελφοῖς· τίς τῶν θεῶν κατεῖχεν αὐτό; 2. δεῖ δὴ
πιστεύειν τῷ Εὐριπίδῃ ποιητῇ. 3. ὁ (γὰρ) Φοῖβος
ἔφονευσε τὸν μέγαν δράκοντα ὃς ἐφύλασσε τὸ χρηστή-
ριον. 4. ἡ μὲν Πύθια ἐπροφήτευε μεγάλῃ τῇ φωνῇ
(lit. 'with her voice loud'; see § 22), οὐ δὲ θεός αὐτὸς οὐ.
5. τοῦ χειμῶνος οὖν ἐκείνου ἐβουλεύσαμεν πέμψαι ἐς
Δελφοὺς περὶ τῶν πρᾶγμάτων ήμων δπως εὐ ἔξει
(p. 109; or πρᾶξομεν).¹ 6. καὶ οὗτοι οἱ ιδιῶται ἔφερον
πολλὰ καὶ ἀλλοι δώρα ἐς τὸ τοῦ Ἀπόλλωνος ἱερόν (or
simply τῷ Ἀπόλλωνι). 7. αὐτοὶ μὲν οὖν οἱ θεοὶ οὐ τότε
ἡλθον ἐς τὸ φανερόν, διὰ δὲ ἀνθρώπων ἐκέλευον² ήμᾶς
καταπαῦσαι τὸν τύραννον. 8. πῶς οὖν ἥρμοσας τά τε
τούτου τοῦ ἀνδρὸς καὶ ταύτης τῆς γυναικός; 9. εὖ
ἐκείνους πράξειν, οὐ κακῶς ἀεὶ ἐλπίζω (§ 332). 10.
ποῖα³ δὴ ἐκέλευες⁴ τοὺς Ἀθηναίους⁵ περὶ τῶν ἀγαλ-
μάτων;

¹ δὴ corresponds in a question to the English 'pray' or 'please', but has no suggestion of impatience such as these words convey in English. It is rather over-translated by 'Do tell us'; perhaps 'What do you mean by a tripod?' would be the nearest colloquial equivalent.

² If τὰ πράγματα is made the subject (as the English of the first edition unhappily suggests) the verb must be passivo, πραχθῆσθαι.

³ Thucydides regularly uses ἔλεγον and ἐκέλευον where we should expect Aorists, no doubt because he felt the Impf. to fit better the special meaning of the root; cf. Lat. *persuādebam* 'I urged', *persuasi* 'I convinced'.

⁴ riva as Neut. Plur. is rare.

⁵ Note the two accusatives (sometimes called 'Internal' ('Contained' or 'Cognate' cf. *Deigma* § 120) and 'External' (Direct Object) respectively).

EXERCISES XL-XLII

EXERCISE XLI

(a) 1. A certain woman of Sparta, when a stranger once said to her 'You Spartan women are the only women who rule your men-folk', replied, 'Yes, for we are the only women who bring forth men'. 2. That man worshipped this god while we were away. 3. In accordance with my vows, therefore, I gave these statues to Apollo. 4. Bad men do not always fare badly. 5. We were no longer in great difficulty after our father had come. 6. Now that this general is dead, who will discover where we had better turn? 7. He refused to disclose the truth.

(b) 1. τοῦ στρατηγοῦ ἀπόντος (or εἰ ἀπεστιν ὁ στρα-
τηγὸς) οἱ στρατιῶται ἐκεῖνοι οὐκ εὐ πράσσουσιν.
2. τοῦ Ἰππίου ἀπελθόντος ἐλεύθεροι ἐγένοντο οἱ
Ἀθηναῖοι. 3. ἀποθανόντων τῶν προβάτων οἱ ποιμένες
οὗτοι ἀπέδραμον. 4. πολλοὺς δὴ μῆνας τοῦ χειμῶνος
ἡμεν ἀπαντεῖν πολλῇ ἀπορίᾳ. 5. καὶ (or καίπερ,
p. 125) κακῶς πρᾶσσόντων ήμῶν οἱ ἔνυμαχοι οὐκέτι εὐ
πολλῇ ἀπορίᾳ ησαν. 6. θαυμάσαντες οὖν ταῦτα ἀπέ-
φυγον ήμέρας ἔτι οὐσης. 7. οὗτος μὲν δὴ ἦν ἔχθρος,
οἱ δὲ ἄλλοι οὐ.

EXERCISE XLII

You remember well, boys, that I spoke yesterday about the tripod at Delphi. (For as you wanted to know, or better) Well, a vapour came out from a cleft in the earth, and above this cleft stood a tripod, upon which the Pythia used to sit while the vapour enveloped her. But she became as it were frenzied and used to utter many cries, indistinct and absolutely unintelligible, save to the servants of the god. And they used to interpret these utterances to those who were consulting the oracle. This then (δὸς οὖν) was the oracle to which Creusa and Xuthus came, consulting it as touching offspring; for having journeyed by land and by sea, they left their ship behind at Crisa, and from there they went up to the oracle, many others travelling with them, by the Sacred

Way which leads towards Parnassus—for it is a steep road of forty stades (five miles) from Crisa that brings one (first) to Delphi.

EXERCISE XLIII

1. ἦν δὲ τρίποντος ὑπὲρ τοῦ χάσματος. 2. καὶ ἀτμὸς πολὺς περιεκάλυπτε τὴν Πῦθιάν καθίζουσαν ἐπὶ τοῦ μεγάλου τρίποδος. 3. ἀλλ' οὐχ ἐρμηνεύσομεν ὃ σοι μέν ἔστι φανερά, πολλοῖς δὲ ἀξύνετα. 4. ἅρα πεῖπον ἐπορεύου, ως ἔνε; 5. λέγεις οὖν μεγάλους ὅμιλους ἀνθρώπων ἐνυπορεύεσθαι κατ' ἐνιαυτὸν ἐς Δελφούς καὶ εὐρίσκειν τὴν γυναικαν καθίζουσαν ἐπὶ τοῦ τρίποδος καὶ κράζουσαν πολλὰ καὶ ἀσημα (φθέγγυατα) μεγάλη τῇ φωνῇ; 6. ταῦταις δὲ ταῖς ἵεραις ἡμέραις φαίνεται ἐκείνοις πᾶσιν ἔκφρων εἶναι. 7. καὶ πάλαι ποτὲ κατέπεσε τις ἐς τὸ χάσμα. 8. ἅρ' ἐγένετο καὶ ἐκείνος ἔκφρων περικαλύπτοντος τοῦ ἀτμοῦ; 9. ἀλλ' οὐκέτι πάρεστιν, ως φάσιν, εὐρέν τὸ χάσμα τοῦτο.

EXERCISE XLIV

(a) Gen. *Sg.* τοῦ ἔτους, τοῦ μέρους, τοῦ ὕρους, τοῦ τείχους. Acc. *Plu.* τὰ ἔτη, τὰ μέρη, τὰ ὕρη, τὰ τείχη. Gen. *Sg.* τοῦ κέρδους, τοῦ κράτους. Dat. *Sg.* τῷ κέρδει, τῷ κράτει.

(b)	Gen. <i>Sg.</i>	Dat. <i>Sg.</i>	Gen. <i>Plu.</i>	Dat. <i>Plu.</i>
ἀκρατοῦς	ἀκρατεῖ	ἀκρατῶν	ἀκρατέσι(ν)	
ἀκριβοῦς	ἀκριβεῖ	ἀκριβῶν	ἀκριβέσι(ν)	
ἀληθοῦς	ἀληθεῖ	ἀληθῶν	ἀληθέσι(ν)	
ἀσαφοῦς	ἀσαφεῖ	ἀσαφῶν	ἀσαφέσι(ν)	
ἀφανοῦς	ἀφανεῖ	ἀφανῶν	ἀφανέσι(ν)	
δυστυχοῦς	δυστυχεῖ	δυστυχῶν	δυστυχέσι(ν)	
εὐγενοῦς	εὐγενεῖ	εὐγενῶν	εὐγενέσι(ν)	
ψευδοῦς	ψευδεῖ	ψευδῶν	ψευδέσι(ν)	
εὐμενοῦς	εὐμενεῖ	εὐμενῶν	εὐμενέσι(ν)	

EXERCISES XLIII-XLVI

EXERCISE XLV

(a) <i>Sg.</i>	N. <i>ἰχθύς</i>	βότρυς
	A. <i>ἰχθύν</i>	βότρυν
	G. <i>ἰχθύος</i>	βότρυος
	D. <i>ἰχθύι</i>	βότρυι
<i>Plu.</i>	N. <i>ἰχθύες</i>	βότρυες
	A. <i>ἰχθύς</i>	βότρυς
	G. <i>ἰχθύων</i>	βότρυων
	D. <i>ἰχθύσι(ν)</i>	βότρυσι(ν)
<i>Dual</i> N. V. A. <i>ἰχθύε</i>		βότρυε
	G. D. <i>ἰχθύοιν</i>	βότρυοιν
(b) <i>Sg.</i>	N. <i>ἰσχὺς</i>	ὑς
	A. <i>ἰσχῦν</i>	ὑν
	G. <i>ἰσχύος</i>	ὑός ¹
	D. <i>ἰσχῦι</i>	ὑτ
(c) <i>Plu.</i> N. V. <i>μύες</i>		δρύες
	A. <i>μῦς</i> (also <i>μύας</i>)	δρῦς (also δρύας)
	G. <i>μυῶν</i>	δρυῶν
	D. <i>μυστὶ(ν)</i>	δρυστὶ(ν)

EXERCISE XLVI

(b) <i>Singular</i>	G.	D.	A.
(i) <i>αἰρέσεως</i>	<i>αἰρέσει</i>	<i>αἰρεσιν</i>	
δυνάμεως	δυνάμει	δύναμιν	
κρίσεως	κρίσει	κρίσιν	
πίστεως	πίστει	πίστιν	
τάξεως	τάξει	τάξιν	
ὑβρεως	ὑβρει	ὑβριν	
φύσεως	φύσει	φύσιν	
(ii) <i>πελέκεως</i>	<i>πελέκει</i>	<i>πέλεκυν</i>	
(iii) <i>ἔριδος</i>	<i>ἔριδι</i>	<i>ἔριν</i>	

¹ On the accent of the Gen. and Dat. of monosyllabic nouns see p. 20, Note.

EXERCISE XLVII

(b) *crisis*, Gk. *κρίσις* 'decision', hence 'decisive moment'. *syntax*, from *ξυν-* (later *συν-*) 'with' and *τάξις* 'order, rank, arrangement'. *metropolis*, 'capital, chief-city', properly 'mother-city' from *μήτηρ μητρός* 'mother' and *πόλις* 'city'. *oxygen*, '(a gas) creating acids' from *ὀξύς* 'sharp, acid', and *γεν-* 'beget' as in *γένος* 'race' and *γένεσις* 'a creation, begetting' (because most of the common acids are compounds with oxygen). *physiology*, 'the science of the nature and processes of life' from *φύσις* 'nature' and *λόγος* 'science (of), account, reason'. The *-o-* (as in *geo-logy*) is inserted on the pattern of words like *theology* (*θεο-λόγος*) which established *-ολογος*, *-ολογία*, not simply *-λογος* *-λογία*, as a regular type of the suffixes before the time of Aristotle (born 384 B.C.), who uses e.g. the word *φυσι-ό-λογος*. *necromancy*, 'divination by calling up the dead' from *νεκρός* 'dead body' and *μαντεία* 'prophesying', cf. *μαντεύομαι* 'I prophesy' (as well as 'I consult an oracle'). *dynamics*, 'the science which treats of the forces (and motions) of matter' from *δυναμικός* a late adj. formed from *δύναμις* 'power, force'. *dryad*, Gk. *Δρυάς* *-άδος* (ἡ) 'a wood- or tree-nymph' from *δρῦς* 'oak-tree'. *brachylogy*, 'brevity in speech (or writing)' *βραχυ-λογία* from *βραχύς* 'short' and *λόγος* 'word'. *heresy*, 'the choice of a special doctrine', through Old French and Latin from *aïpercis* 'choice', and hence of philosophers 'a particular sect'. *barytone*,¹ 'a deep-toned voice' from *βαρύς* 'heavy' and *τόνος* 'pitch of the voice' (lit. 'stretching, tightening') from *τείνω*. *ornithology*, 'the science and study of birds' from *ὄρνις* *ὄρνιθ-ος* 'bird' and *-ο-λογία* as in *physiology* (v. *supra*). *political*, 'pertaining to government' from *πόλις* 'a city-state', *πολίτης* 'citizen'. The Gk. adj. *πολιτικός* has been extended in comparatively modern times by the addition of the suffix *-al* (Latin *-alis*). *heroic*: *ἥρωικός* 'of or fit for a hero', adj. from *ἥρως* 'hero'.

¹ See *Deigma* § 5 (b) for the meaning in describing Greek accents.

EXERCISES XLVII-XLIX

EXERCISE XLVIII

(a) 1. I am very grateful (*lit.* 'I have, feel much gratitude') to you, Pericles. 2. The soothsayers make many indistinct announcements to us. 3. But how, pray, did the envoys take counsel to stop (*lit.* 'so as to stop') the disturbance? 4. But if these citizens will stop the rest from outrage, we need have no fear of faction. 5. Why do you say that these wild-beasts are naturally (*lit.* 'by nature') swift? 6. He learnt that this road was wide and short. 7. Bring me a sharp axe, for the pig must be killed.

(b) 1. οὐ μὲν γὰρ πρέσβυς οὐδέ τ' ἔστιν αὐτὸς σῶσαι τὴν πόλιν, τοὺς δὲ νεανίας παιδεύει καὶ διδάσκει. 2. ήδε ηδὸς τῆς πόλεως εὐρεῖα ἦν δέκα πόδας. 3. Αθῆνησι κατείχον τὸ κράτος οἱ εὐγενεῖς. 4. οὐτος δὴ οὐ νεανίας περὶ οὐ λέγουσι πολλὰ καὶ φευδῆ, τῇ φύσει ἔστι φίλιος καὶ πιστός. 5. ἀρ' ἐπύθου τοὺς βότρυς τοὺς τῆς ἀμπέλου ταύτης βαρεῖς δύτας; 6. καὶ τοῦ ἔτους τούτου δεινὰ ἐγένοντο στάσεις ἐν ταύτῃ τῇ δυστυχεῖ νήσῳ: ὅδεῖα γὰρ ἦν ἡ ἔρις ἡ περὶ τοῦ κράτους. 7. ἀεὶ γὰρ ἀκρατεῖς εἰσιν οἱ ἀνθρωποι τοῦ κέρδους.

EXERCISE XLIX

(a) But Ion, being now a young man of eighteen years, happened to be standing before the door of the temple, scaring away with arrows the birds that used to build in large numbers in the corners and cornices of the temple; and he was singing thus:

'Here now near the altar yet another bird wings its way, a swan; wilt thou not bestir thy ruddy-gleaming foot another way? Away with thy wings! I scruple to kill you, for ye announce to mortal men the sayings of the gods.'

Now Creusa, when she beheld that the boy was fair and noble in countenance, marvelled and cried 'O would that such a boy as this might be mine!'

(b) At first indeed when Xanthus consulted the oracle,

the god replied to him in a kind of riddle by which Creusa was deceived and, thinking Ion hostile to her, plotted to kill him with poison (lit. 'drugs'); then Ion learning her plot by means of the birds, one of which, having tasted the poison, at once fell dead, set about forthwith to exact punishment from Creusa. Then it was that the Pythia revealed the whole truth, showing that in fact Ion was after all Creusa's son. And so they all returned to Athens greatly rejoicing. And this Ion was the ancestor, as the Athenians said, of the Ionians. For the Greeks always wished to have either some god or hero as their ancestor.

EXERCISE L

- καὶ ἐτύχομεν στάντες πρὸ τῆς θύρας τῆς οἰκίας.
- οἱ δὲ δρυῖθες ἀεὶ ἐνεβδομένοι ἐν τοῖς ἀγκῶσι τοῦ λεροῦ τούτου.
- ὁ δὲ παῖς ἐβούλετο ἐμὲ βάλλειν τοὺς δρυῖθας τοῖς ἐμοῖς δῖστοῖς.
- σήμερον δὴ κατεμάθομεν πολλὰ ἀπὸ τῆς μάντεως ἢ δεῖ λέγειν τοῖς πολίταις.
- ἔρχονται δὲ διδύλοι μεγάλοι τῇ δδῷ τῇ ἐς τὸ δρός φερούσῃ.
- ἔθαυμασάτην οὖν ἡ μὲν Κρέουσα κατιδούσα τὸν οἰνόν, δὲ Ἰων τὴν μητέρα.
- Βουλόμεθα δη μαντεύσασθαι ἐν ποίᾳ γῆς θεός κελεύει ημᾶς κτίζειν νέαν πόλιν.
- οἱ δὲ Ἀχαιοὶ γένος ήσαν ἀνθρώπων οἵπερ πολλοῖς ὑστερον ἔτεσιν ἐς Ἑλλάδα ἐπῆλθον.
- ἔκέλευεν ² οὖν δι μάντις ημᾶς θῦσαι ὃς καὶ τράγους ἐπὶ τῆς θυμέλης τῆς πρὸς τῶν τοῦ ἡρόφου θυρῶν.

EXERCISE LI

Positive	Comparative	Superlative
χαλεπός	χαλεπώτερος	χαλεπώτατος
ἀνδρεῖος	ἀνδρειότερος	ἀνδρειότατος
δειλός	δειλότερος	δειλότατος
δυνατός	δυνατώτερος	δυνατώτατος

¹ For ἡμετα see p. 14, footnote 2.

² See p. 28, footnote 3.

EXERCISES I-LIII

Positive	Comparative	Superlative
ἰσχῦρός	ἰσχῦρότερος	ἰσχῦρότατος
νέος	νεώτερος	νεωτάτος
ἀλλότριος	ἀλλοτριώτερος	ἀλλοτριώτατος
ἀληθής	ἀληθέστερος	ἀληθέστατος
εύτυχης	εύτυχέστερος	εύτυχέστατος
δυσδαιμονίων	δυσδαιμονέστερος	δυσδαιμονέστατος
ἄνους	ἄνοιντερος	ἄνοιντατος
εὐκλεής	εὐκλεέστερος	εὐκλεέστατος
ἀσφαλής	ἀσφαλέστερος	ἀσφαλέστατος
ἔτοιμος	ἔτοιμότερος	ἔτοιμότατος

EXERCISE LII

- εἶδες οὖν τρεῖς πόλεις παλαιτάτας ἐν μιᾷ ἡμέρᾳ.
- ἐν δὲ τῇ οἰκίᾳ τῇ τοῦ ἐμοῦ πατρός ἐστιν ἐπτὰ παιδία εύτυχέστατα.
- τὰ δέ¹ ('and these') ἐστι πάντα ἐνδι πατρός καὶ μιᾶς μητρός.²
- σήμερον μὲν δὲ σε πορεύεσθαι τέσσαρας καὶ δέκα σταδίους, αὔριον δὲ εἴκοσιν.
- ἔβαλον δὲ νυκτὸς διστοῖς τέσσαρας κύκνους οἱ ἐνεβδομένοι παρὰ τῷ ποταμῷ.
- νεανίας δὴ δώδεκα καὶ παρθένους δώδεκα ἐπέμψαμεν ἐς τὴν Κρήτην.
- δυστυχεστάτους μὲν οὖν φίλους ἔχω ἐν τῷ πλοίῳ τῷδε, ἐγὼ δὲ πάντων εἰμὶ μάλιστα δυσδαιμονίων (or δυστυχῆς).

EXERCISE LIII

Now the Greeks tell many stories and amongst them (lit. 'both many other stories and [also]') that after the Trojan war Odysseus did not sail to Ithaca at once, but towards the West. And there, before returning home,

¹ The use of δέ and he, but he (§ 93 (a). 2) is one of the very few relics in Attic Greek of the original use of the article as a Demonstrative which is so common in Homer. τὸ δέ (adverbial, § 808, Note 1) often means however, literally 'but that (is)', 'but the fact is'.

² The gen. alone often denotes parentage, as Σωκράτης Σοφρονίσκου Socrates son of Sophroniscus.

he survived many dangers, and seeing¹ the cities of many men and suffering many griefs in his heart, endured (trials) far more difficult than the rest of the Greeks. For the Cyclops, Polyphemus by name, a most cruel and impious creature, devoured six of his comrades. But the rest, after blinding him while asleep and escaping from him with difficulty, came to the island Aeolia where Aeolus dwelt, one dear to the immortals, whose prerogative it was both to check and to rouse the winds. For the son of Cronus (i.e. Zeus) had made² him steward of the winds, as Homer writes:

'For the son of Cronus made him steward of the winds.'

Be that as it may, when Aeolus saw that the hero yearned to return home to his wife and son, he gave him, as intending to send him on his way home, certain marvellous gifts of friendship, for he was very kindly-disposed (to him).

EXERCISE LIV

1. διὰ τί γὰρ οὐκ ἔπλευσεν εὐθὺς ἐς τὴν Ἰθάκην ὁ Ὄδυσσεύς; καὶ ποι ἥλθεν; 2. τοῦ δὴ Κύκλωπος, ὡς φᾶσιν, καταφαγόντος ἔξ τῶν τούτου ἑταίρων οἱ ἄλλοι, ὅντες δώδεκά τινες, ἀποφυγόντες ἀφίκοντο μετ' αὐτοῦ ἐς τὴν νῆσον ἡς ἔβασιλεν ὁ Αἴολος. 3. καὶ τοῦ Αἴολου φᾶσιν εἶναι³ τὸ γέρας κατέχειν τοὺς ἀνέμους. 4. πάντες δὲ οἱ ἑταῖροι τοῦ ἥρωος ἔχρησον ἀπονοστεῖν ὡς τὰς γυναικας καὶ τοὺς παιδας. 5. δὲ δίγα μὲν οὖν ἀστη ἀνθρώπων ἐδον, πολλὰ δὲ ἀλγη ἔφερον τῷ θῦμῳ. 6. μετὰ δὲ τὰ Τρωικὰ ἔπαθον οἱ Ἑλλήνες πολλοὺς

¹ See § 304.

² It will often be found that the English pluperfect gives the shade of meaning represented by the Greek norist more exactly than the simple past.

³ When the pres. inf. after a verb of saying thus stands for the impf. indic. (in this case ἦν) of the direct speech it is sometimes known as the 'imperfect' infinitive. This should be added to the general rule given in § 320.

κινδύνους πρὸν ἀπονοστεῖν. 7. πάντων γὰρ τῶν ἡρώων δὲ δίγοι δὴ τινες ἀφίκοντο ἀσφαλεῖς οἴκαδε (οἱ ἐς τοὺς οἴκους).

EXERCISE LV

1. δεκάτῳ οὖν ἔτει ἔλαβον οἱ Ἑλλήνες τὴν Τροίαν. 2. ἥλθομεν δὲ μηνὸς τρίτου τῇ ἔβδομῃ ἡμέρᾳ. 3. τῶν δὲ δούλων τρεῖς μὲν ἀπέφυγον· ὁ δὲ τέταρτος κατέπεσεν ἐς τὴν Θάλασσαν. 4. τρεῖς καὶ δέκα ἀνδρες καθηῦθον ἐν μιᾷ οἰκίᾳ ὧν εἰς μὲν ἀπέθανε δύο δὲ νυκτὸς ἀπῆλθον. 5. τίς δὴ ὄγδοος ἐστιν ἐν τῇ τάξει καὶ τίς τέταρτος καὶ δέκατος; 6. ἐν τῇ μὲν¹ πρώτῃ μάχῃ οἱ πολέμιοι ἔπαθον πολλά.

EXERCISE LVI

(a) 1. The Athenians are certainly more powerful by sea than the Lacedaemonians. 2. This work is more difficult for us than for you. 3. We are not more just than our ancestors but more fortunate. 4. The daughters of these days are wiser than their own mothers, but not more discreet. 5. This general was most brave, but he was most unfortunate in his battles. 6. My brother is younger than you, but much stronger. 7. He said that you were braver than he himself.

(b) 1. καὶ νῦν τὰ παιδία τὰ τοῦ ἀνδρὸς τούτου ἐστὶν ἀνούστατα καὶ ὑστερον οὐκ ἔσται σοφώτερα· ἀεὶ γὰρ ἔτοιμότερά ἔστι καθεύδειν. 2. ποῦ δὴ εὐρήσομεν πλοῖον τούτου ἰσχυρότερον; ἐκεῖνο γὰρ βαρύτατον μέν ἐστιν, ἰσχυρὸν δὲ οὐ. 3. αἱ δὲ πόλεις αἱ δρυοῦσι σοφοῖς κατὰ τοὺς νόμους πειθόμεναι εὐτυχέσταται εἰσιν. 4. οἱ πολέμιοι εἰσιν ἀνδρειότεροι τῶν ὑμετέρων· σήμερον οὖν οὐ δεῖ ὑμᾶς ἐξελθεῖν ἐκ τῶν τειχῶν. 5. δεῖ οὖν σε μημονεύειν δὲ χθές σοι ἔλεγον, εἰ βούλῃ σοφώτερος εἶναι. 6. εύνοούστεροι οὖν ἔστε, ὡς παιδεῖς, τοῖς ἄλλοις παισὶν τοῖς ὑμῶν αὐτῶν νεωτέροις. 7. οἱ δὲ Ἀθηναῖοι ἡσαν πάντων τῶν Ἑλλήνων παλαίτατόν τε γένος καὶ σοφώτατον.

¹ A μὲν clause is sometimes used alone even by Attic writers, the δὲ clause being understood. See L. and S. s.v. μὲν, A. n. 7.

EXERCISE LVII

For taking a very strong leather bag, he shut up all the other winds in such a way that they could not escape even a little at the side, and bound fast the bag in the prince's ship with a silver cord; but he let the West wind go free so as to carry the ships to Greece. Thus then did they sail for nine days and nights in the direction of the Ionian Gulf; but on the tenth day when they had now come near to their native land so as almost to be able to descry the smoke rising from their own houses a most sweet sleep came upon the prince himself. But then his comrades, being rather foolish and envious, spoke evilly one to another, as Odysseus himself related afterwards:

'And they said that I was taking home both silver and gold for myself.'

And eagerly desiring, all of them, to see exactly what was in the bag, they untied it and—but why need I tell the rest? for a hurricane snatched them off and bore them out to sea, if indeed you are willing to believe the very words of Homer—

'Them straightway the gale snatched up and bore away out to sea.'¹

Thus do envious men bring many griefs upon themselves.

EXERCISE LVIII

1. *καὶ τοσοῦτοι ἐφαίνοντο οἱ κίνδυνοι ὥστε πολλοὺς τῶν ἑταίρων μου ἐπανελθεῖν ἔκαστον ἐς τὸν ἑαυτοῦ οἴκον.* 2. *τῇ δὲ πέμπτῃ ἡμέρᾳ ἔγγὺς ἥλθον τῆς πατρόδοσ.* 3. *οὗτοι οὖν ἀνούστεροι ἤσαν.* 4. *τὸν δὲ ἀσκὸν σχοινίῳ καταδῆστας κατέλιπον ἐν τῷ πλοίῳ σου.* 5. *οἱ δὲ*

¹ *τοὺς* the pronoun (as reg. in Homer). φέρεν, Attic ἐφέρεν. The augment is often omitted in Homeric Greek, where it had not yet become a fixed part of past tenses. πόντονδε has -δε the post-position, 'to', with acc. as in οἴκα-δε (acc. plu. neut.).

EXERCISES LVII-LXI

ναῦται ἔχρηζον αὐτίκα ἀρπάσαντες ἔχειν αὐτοὶ ἢ ἐφερες ἐν τῷ ἀσκῷ ἐκείνῳ. 6. τὰ δὲ λοιπά αὔριον διηγήσῃ τοῖς ἐμοῖς παιδίοις. 7. ἐν γάρ τῷ Ἰονίῳ κόλπῳ ἐσμὲν καὶ ἔγγυς τῆς Ἰθάκης. 8. ἀρ' οἶός τ' εἶ κατιδεῖν τὸν καπνὸν τὸν ἐκ τῶν ἡμετέρων οἰκιῶν αἰρόμενον; 9. διὰ τί ἔκρυψας σεαυτὸν ἐν τῷ ἐμῷ πλοίῳ; 10. φθονεροὶ γὰρ δύτες τοῦ ἡμετέρου ἀνακτος οὐ μόνον ἐβλάψαμεν ἡμᾶς αὐτούς, ἀλλὰ καὶ σχεδόν τι ἐπηγόμεθα θανατον ἡμῖν τε αὐτοῖς καὶ τοῖς ἡμετέροις.

EXERCISE LIX

(b) Sg.	Plu.	(c) Sg.
N. Οδυσσεύς	Δωριῆς	N. ἡχώ
V. Οδυσσεῦ	Δωριᾶς	V. ἡχοῖ
A. Οδυσσέα	Δωριῶν	A. ἡχῶ
G. Οδυσσέως	Δωριεῦσι	G. ἡχοῦς
D. Οδυσσεῖ	Δωριεῦσι(ν)	D. ἡχοῖ

EXERCISE LX

(a) *Sg. διεφθάρην, διεφθάρης, διεφθάρη. Plu. διεφθάρημεν, διεφθάρητε, διεφθάρησαν. Du. διεφθάρητον, διεφθαρήτην.*

Inf.	Ptc. M.	F.	N.
καταβῆναι	κατα-βᾶς	-βᾶσα	(-βάν)
ἀναστῆναι	ἀνα-στᾶς	-στᾶσα	(-στάν)

(b) *φάκισθημεν, ἡνδραποδίσθημεν, ἐπράχθημεν, ἐψεύσθημεν, ἐδιώχθημεν, ἐνομίσθημεν, ἐκαλύφθημεν, φπλίσθημεν.*

EXERCISE LXI

(a) What now, boys? Had you not a question about the Ionians some time ago? Who was it who asked me this? No one answers; has some kind of bashfulness seized you all? For certainly one of you, if not yesterday, as I rather think, then before that, asked me who

were the so-called descendants of Ion. Well, the Ionians were a mixed folk. For just as we, the inhabitants of England, differ originally from one another in race and tribe, so did the Greeks also. Those of them who lived in Attica were the most ancient, 'for we', they said, 'are natives of the soil'. Of the rest some were descended from the Achaeans, the others from the Dorians.

(b) Now when the Dorians, migrating from the northern districts invaded the Peloponnesus—for they were warlike and well-armed—some of the Achaeans, as well as of the other inhabitants, were enslaved, others, being compelled to migrate fled for refuge especially to (*lit.* 'both elsewhere and to') the mountains of Arcadia and into Attica. Since, however, Attica was but a small country and not sufficient to provide for such a multitude, many both of the Athenians and the Achaeans mixed together, colonised the islands, and (founded) the cities in Asia under the leadership of Ion. The most famous of these Ionian cities are Ephesus and Miletus.

EXERCISE LXII

(a) 1. These men did not prevent Socrates from being put to death at the hands of his enemies. 2. For he was considered a friend of despots. 3. Three times a year the shepherds came down from the hills to the city. 4. Where was the boy left by his parents? 5. I think that he was left by them in the temple. 6. This despot had already been expelled from the island. 7. The envoys were enviously disposed towards the hero.

(b) 1. πολλοὶ δὲ τῶν ἱερέων τούτων ἀπέθανον ὑπὸ τῶν ποιμένων. 2. ἐκεῖ δὴ κατελείφθημεν ὑπὸ τῶν γονέων, ἀναστάντων ἀπὸ τῶν οἰκιῶν ὑπὸ τῶν Δωριῶν. 3. φανέντων τῶν μετὰ τοῦ Δημοσθένους οἱ πολέμοι κατέφυγον ἐς τὰ ὅρη. 4. καὶ κατὰ τὰς ἡμετέρας εὐχᾶς τῇ μακρῷ ὁδῷ ἀνέβημεν ἐς τὸ ἱερόν. 5. δειλὸς δὴ ἐνομίσθης ὅτι τὴν τάξιν κατέλιπες. 6. ἡμεῖς δὲ οὐκ ἐψεύσθημεν τούτων τῶν ῥητόρων πολλὰ εἰπόντων

EXERCISES LXII-LXIV

περὶ τῶν ἵππων πικρότατα καὶ κάκιστα. 7. εἶχον μέντοι εἰκοσι ναῦς ἐφ' ἀς ἀναβάντες καὶ ἀποπλεύσαντες νέāν πόλιν φκισαν ἐν τῇ Σικελίᾳ.

EXERCISE LXIII

(b) *Plupf. Iulic.* ἐπεφύκη ἐπεφύκεσαν, ἐτεθνήκη ἐτεθνήκεσαν, ἐκεκλόφη ἐκεκλόφεσαν, ἡγγέλκη ἡγγέλκεσαν, ἐβεβλάφη ἐβεβλάφεσαν, [ἐφθάρκη¹ (rare) ἐφθάρκεσαν (rare)], ἐπεφεύγη ἐπεφεύγεσαν.

EXERCISE LXIV

Now after the Trojan War, as Greece was unsettled, and was disturbed by the Dorians who were continually making incursions, the Phoenicians took over the trade by sea, as you will learn from the epic poems of Homer. For of the ancient traders the most active were the Greeks and the Phoenicians. For at first the Cretans held the supremacy at sea, and that for a very long time while the Minoan (kings) ruled them, and afterwards the Achaeans, the followers of Agamemnon (held it); and after them the Phoenicians. Now these, since they had traded far away to the west, had a right to boast,² perhaps in this way: 'Not only have we founded Carthage in Africa and certain other cities in Sicily and, after passing through the pillars of Hercules, have become the first settlers of Gades, but recently also, trusting in our skill, we have even circumnavigated Africa itself.' And indeed the Phoenicians used to relate many other marvellous stories to the Greeks about the sea, which to us at any rate seem incredible. The Greeks too used to tell stories no less wonderful; for sailors are naturally story-tellers.

¹ There is also a 2nd perf. in compounds, -έφερα trans. in Attic poets, intrans. in Homer.

² The English impersonal construction 'it is right for me (to do)' is generally represented in Greek by δίκαιον εἰμι with the inf.

EXERCISE LXV

1. τίνες οὖν γεγύνασιν εὐκλέέστατοι πάντων τῶν ἐμπόρων; 2. οἵ γε Φοίνικες καταλεοίπασι πολλὰ μνημεῖα ἔαυτῶν καὶ ἐν τοῖς ἐσπερίοις. 3. τί οὖν μεμαθήκαμεν περὶ αὐτῶν ἀπὸ τῶν τοῦ Ὁμήρου ἐπῶν; 4. τῶν δὴ Φοίνικων τὸ τῆς θαλάσσης κράτος ἔχοντων οἱ Ἑλληνες ἐστασίαζον. 5. καὶ διὰ τῶν Ἡρακλέων στηλῶν παρελθόντες καταλεοίπασι τινας ἔαυτῶν ἐν τοῖς Γαδείροις. 6. ταῦτα δὲ οὐκ ἐστιν ἀπιστα· ἔγων γοῦν πιστεύω οἰς¹ ἡμῖν ἡγγέλκασιν.

EXERCISE LXVI

(a) 1. What² then can (lit. 'What ever does . . . ?') the god mean by asserting that I am the wisest man? 2. For I indeed am not conscious that I am wise in anything either great or small. 3. This man thinks that he knows a good deal³ when he does not; but I, just as in point of fact ($\omega\sigma\tau\epsilon\rho\; \bar{o}\nu$) I do not know, do not think (that I do) either. 4. And at the same time I perceived that the poets thought that on account of their writings and in all other respects⁴ they were the wisest of men. 5. They said that not Alcibiades but they (themselves) were in command. 6. Know that the girl is able to sing. 7. It was right for us to retain these things; for they have stolen much gold. 8. We have accomplished much to-day, but to-morrow we shall accomplish much more difficult (tasks). 9. When will they know that they have been deserted?

¹ This dative, instead of *τούτοις* *α*, is due to the regular Greek idiom of 'attraction', see *Deictica*, p. 283.

³ Notice this idiomatic use of *τι*, as in Λέγει τι, 'to talk sense'.

³ Notice this idiomatic use of *ti*, as in *λέγειν τι*, 'to talk sense, speak to the point, say something worth saying'.

⁴ Distinguish everywhere between *ἄλλοι· αλλ* ‘others’ and *οἱ ἄλλοι εἰτερι* ‘(all) the others, the rest’.

(b) 1. ἵσθιοντο τῶν Ἀθηναίων φευγόντων. 2. ὥσθιοντο τῶν Ἀθηναίων (ἀπό)φυγόντων. 3. ἵσμεν γάρ σε ἐθέλοντα τοῦτο ποεῖν καὶ (better καίπερ, p. 125) μέγα δν. 4. ἥσμεν γάρ σε ἐθέλοντα. 5. οἰσθα δὴ πολλᾶς καὶ μεγάλᾶς νήσους ἐνούστης τῷ Αἰγαίῳ πόντῳ. 6. δὲ Σωκράτης φιλόσοφος τε ὁν καὶ σοφώτατος δμως οὐκ ὤφετο πάντα εἰδέναι. 7. ἵστε οὖν πολλοὺς ἀνδρας μεγάλους τε καὶ εὐκλεεστάτους ἐκπέσοντας ἐκ τῶν Ἀθηνῶν. 8. εν γάρ οἰσθα, ὁ φίλε (or ὁ τῶν, or ὁγαθέ), οὐκ ὁν σοφώτατος ἀνθρώπων. 9. οὐδέποτε εἰσόμεθα τὸ ἀληθές.

EXERCISE LXVII

	<i>M. F.</i>	<i>N.</i>
(a) <i>Sg.</i>	<i>N. V.</i> ἀμείνων A. ἀμείνονα or ἀμείνω G. ἀμείνονος D. ἀμείνονι	ἀμείνον ἀμείνον ἀμείνονος ἀμείνονι
<i>Plu.</i>	<i>N. V.</i> ἀμείνονες or ἀμείνους A. ἀμείνονας or ἀμείνους G. ἀμείνονων D. ἀμείνοσι(ν)	ἀμείνονα or ἀμείνω ἀμείνονα or ἀμείνω ἀμείνονων ἀμείνοσι(ν)
<i>Du.</i>	<i>N. V. A.</i> G. D.	ἀμείνονε ἀμεινόνοιν
(b)		<i>Acc. Sg.</i>
	<i>M. F.</i>	<i>N.</i>
ἡδίονα, ἡδίω ἀλγίονα, ἀλγίω κρείσσονα, κρείσσω		ἡδίον ἀλγίον κρείσσον
	<i>Acc. Plu.</i>	
	<i>M. F.</i>	<i>N.</i>
ἡδίονας, ἡδίους ἀλγίονας, ἀλγίους κρείσσονας, κρείσσους		ἡδίονα, ἡδίω ἀλγίονα, ἀλγίω κρείσσονα, κρείσσω

(c) 1. οἱ δὲ πρέσβεις οὗτοι ἔπαθον αἰσχιστα. 2. καλλίων δὴ ἐστιν ἐκείνης αὕτη ἡ δόξ. 3. ποῦ γὰρ ἐν τῷδε τῇ νήσῳ εὑρῆσομεν τὰ ἀνθη τὰ ἡδιστα; 4. οἱ δὲ Λακεδαιμόνιοι πεφύκασιν δεὶ ἀλλοτριώτατοι τῶν Ἀθηναίων καὶ νῦν δὴ γεγνᾶσιν ἔχθιστοι. 5. πολλοὶ μὲν ἰχθύες εἰσὶν ἐν τῷ ποταμῷ τῷδε, λαβεῖν δὲ οὐ φάδιοι. 6. κατασκεύασε (ορ οἴκιζε) οὖν ἡμῖν πόλιν νέαν καὶ ἀμείνω πόρρω ἐν τοῖς ἐσπερίοις οὐ γὰρ οἷοί τ' ἐσμὲν ὑπομένειν τοὺς τυράννους τοὺς ἐν ἡμῖν γεγονότας.

EXERCISE LXVIII

καλῶς	κάλλιον	κάλλιστα
δεινῶς	δεινότερον	δεινότατα
δικαίως	δικαιότερον	δικαιότατα
εὐλαβῶς	εὐλαβέστερον	εὐλαβέστατα
εὐσεβῶς	εὐσεβέστερον	εὐσεβέστατα
ἡδέως	ἡδεῖν	ἡδιστα
ράδίως	ρᾶσον	ράστα

EXERCISE LXIX

And after many years the Greeks founded more and greater colonies in Italy and Sicily and in the regions towards Thrace and round the Euxine Sea. But at last in the two hundred years before the Persian War when Greece had become richer and more powerful than before, all the arts were at their height and especially poetry; and at the same time (*μέν . . . δέ: lit.* 'on the one hand . . . on the other') the tyrants began to establish themselves in most of the cities. Of these poets the best and most celebrated was Alcaeus of Mytilene, and of the tyrants the most powerful was Peisistratus the Athenian. Now these two once met in battle; for Peisistratus went on a campaign to Asia Minor, wishing to help the Athenians who were trading in the Euxine Sea, and captured Sigeum, a city on the Hellespont. But Pittacus, being then tyrant of the island of Lesbos, since he desired

both to expel the Athenians from Sigeum and equally (*lit.* 'not less') to prevent them from their trading, led out with all speed the Mytilenaeans against them. And there went forth with him, although he was from the beginning very hostile towards him, Alcaeus too, priding himself greatly on his splendid armour, as he himself relates.

EXERCISE LXX

1. αἱ δὲ πόλεις αἱ τῆς Ἐλλάδος πολλῷ ἐγένοντο μείζους καὶ δυνατώτεραι ἐν τοῖς ἔτεσι τοῖς πρὸ τῶν Μηδικῶν. 2. πότε δὴ ἡκμαζον μάλιστα αἴδε αἱ τέχναι; 3. οὕτως οὖν οἶστος τὸν δ Πεισιστράτος φῶν ὀφελεῖν τοὺς ἐν τῷ Εὔξείνῳ ἐμπορευομένους. 4. καὶ φάστα καταλαβὼν τὴν πόλιν τῷ μεγάλῳ στρατεύματι ἐξέβαλε τοὺς ἑαυτῷ ἔχθρούς. 5. οἱ μὲν γὰρ πολῖται ἐξῆλθον ἐς μάχην ἀγαλλόμενοι τοῖς καλοῖς ὅπλοις, οἱ δὲ πολέμοι δμεινον αὐτῶν ἐμαχέσαντο (ορ ἐμάχοντο, if the English is taken for a description, not merely a statement). 6. οἱ δὲ βάρβαροι ἤσαν τοὺς στρατιώτας τούτους δειλοτάτους δυτας (ορ πεφύκοτας). 7. αἰσχίον γάρ ἔστι βάρβαρον γενέσθαι τὸν τρόπους ἡ τοιοῦτον πεφύκειν. 8. ἐκεῖνος δὲ ὁ τύραννος οὐ ἔνυγγειν ἑαυτῷ ἔχθιστος ὁν δπάσιν τοῖς πολῖταις. 9. αἱ μὲν πλεῖσται τῶν ἀποικιῶν τῶν Ἐλληνικῶν ἔγγυταται εἰσιν τῆς θαλάσσης, ἀνωτέρω δὲ εἰσὶν ἐλάχισται. 10. τούτους γὰρ τοὺς νεανίας ἐπαλένεσσα ἀνδρείους εἶναι, καίπερ δειλοτέρους ὑπάρχοντας.

EXERCISE LXXI

(b) *Indic.* Βεβούλευμαι κτλ. *Inf.* Βεβούλευσθαι.

(c) *Indic.* *Mid.* *Pf.* 3 *Sg.* λέλυται. 1 *Pl.* λελύμεθα. *Plupf.* 3 *Sg.* ἐλέλυτο. 1 *Pl.* ἐλελύμεθα.

(d) We have been trained, thou hadst been set free (or, if *Middle*, hadst ransomed), to have been set free (or have ransomed), he had had sacrifice offered (*i. e.* in order to take

the auspices), thou hast made a campaign (in command of the army), thou didst make a campaign (in command), thou wast campaigning (in command), thou wilt have (*i. e.* get) trained, he has taken counsel.

EXERCISE LXXII

So then¹ the Mytilenaeans marched to Sigeum in such wise. But as the Lesbians were suffering many terrible calamities in the battle on that occasion, the poet Alcaeus, as Herodotus says, did himself escape (*lit.* 'ward off') death; but the Athenians took his armour—cast away in his flight—and hung it up in the shrine of Athena at Sigeum. Alcaeus himself, taking care that those at home should not weep for him as killed in battle, announced to Melanippus, one of his friends, his misfortune, either by a letter or by an ode, in some such fashion as this: 'I indeed am safe, O Melanippus, but not my armour; for as I cast it away, the Athenians hung it up in (*lit.* 'into') the shrine of the grey-eyed goddess. Know then that I have escaped and am now in safety, though to my shame my shield has been (*lit.* 'my shield having been') left behind. Thus badly then have I fared; but do thou have pity, my friend, for surely thou wilt not reprobate me, and tell those at home that I am safe.' For in truth not every poet wears armour well (*lit.* 'armour befits not well every poet'), not even if it be quite the handsomest.

EXERCISE LXXIII

1. τίνες ποτ' οὖν ἀνεκρέμασαν τὰ ὅπλα ταῦτα ἐν τῷ Αθηναίῳ; 2. οἱ δὲ Λέσβιοι ἀπέφυγον ἀπὸ τοῦ Σιγείου ρίψαντες τὰς ἀσπίδας. 3. ταῦτα οὖν ἐπραξαν εὐλαβούμενοι ὅπως σωθήσονται ἐσ τοὺς ἑαυτῶν οἰκους. 4. οὐτως οὖν ἔσχον τὰ μὲν ὅπλα αὐτῶν τὰ ἀπορριφέντα οἱ πολέμιοι, οἱ δὲ στρατιῶται αὐτοὶ δμως ἀποφυγόντες ἐν ἀσφαλείᾳ ἤδη εἰσίν. 5. ταῦτας δὲ τὰς

¹ δ' οὖν means 'to return to the main story' (after the digression about a particular man).

ἀσπίδας ὅμῶν οἱ Αθηναῖοι ἀνεκομίσαντο ἐσ Αθηνᾶς. 6. μέμφεσθαι μὲν τοι οὐκ ἐθέλω, οὐδ' εἰ τυγχάνεις δειλότερος ὥν ὅπλα δὲ οὐ φαίνεται σοι πρέπειν. 7. ἤδη γάρ πλείω ἡ ἐκατὸν εἴκοσι σταδίους πορευθέντες, βεβουλεύκαμεν ἀνωτέρω λέναι.

EXERCISE LXXIV

<i>Sg.</i>		
1 λέλειμμαι	ἡγματι	ἐκεκομίσμην
2 λέλειψαι	ἡξαι	ἐκεκόμισθε
3 λέλειπται	ἡκται	ἐκεκόμιστο

Plu.

1 λελείμμεθα	ἡγμεθα	ἐκεκομίσμεθα
2 λέλειψθε	ἡχθε	ἐκεκόμισθε
3 λελειμμένοι εἰσίν	ἡγμένοι εἰσίν	κεκομισμένοι ἡσαν

Du.

2 λέλειψθον	ἡχθον	ἐκεκόμισθον
3 λέλειψθον	ἡχθον	ἐκεκομίσθην

2 <i>Sg.</i> ἡγγελσο	πέπλεξο	πέπεισο
<i>Plu.</i> ἡγγελθε	πέπλεχθε	πέπεισθε
<i>Du.</i> ἡγγελθον	πέπλεχθον	πέπεισθον

EXERCISE LXXV

(a) ἀκονε, ἀκονέτω κτλ. πλεῦσον, πλευσάτω κτλ.

(b) σώζον, σωζέσθω κτλ. μέμψαι, μεμψάσθω κτλ. κόπηθι, κοπήτω κτλ. κρίθητι, κριθήτω κτλ.

(c) 1. Let them send him away without a hearing. 2. Towards us, O Thebans, be not hostile. 3. For me, it is a noble thing to die here; as for yonder men, let them flee without coming to close quarters with the enemy. 4. Let him not wish to lead away the hoplites before seeing the enemy's camp. 5. Let the Corinthians therefore sail away from Corcyra before the fleet from Athens arrives. 6. Let their hands be cut off, before they steal something. 7. It was not easy to know the charges before (our) trial (*lit.* 'being tried').

(d) 1. εἰπάτω οὖν ὑμῖν τίνα βούλεται ἵδειν πρὶν ἀποθανεῖν. 2. ἐκπαρευθεὶς δὲ ὁ στρατηγὸς ἐλθέτω ἐς χεῖρας τοῖς πολεμίοις πρὶν ἐπανελθεῖν τοὺς πρέσβεις. 3. μηδὲν οὖν λεγόντων σήμερον οἱ ὑπηρέται· προσδεχέσθων δὲ τὸν δεσπότην καὶ τοὺς υἱούς αὐτοῦ. 4. ἐκκόψατε εὐθὺς τὰς πύλας, ὡς στρατιώται, πρὶν φανῆναι τοὺς πολεμίους. 5. εἰ δὲ οὕτως ἔχει τοῦτο, εὐθὺς ἀπελθόντων ἀπ' Ἀθηνῶν πρὶν χεῖρν τι γενέσθαι. 6. σμίκρον οὖν χρόνον παυσάσθων μανθάνοντες πρὶν οἰκαδε ἀπελθεῖν.

EXERCISE LXXVI

Of the lyric-poets of Lesbos and likewise of (all) Greece too, Sappho was at once the most accomplished, the most delightful, and the most renowned. But she became an exile from her native land, just as did many others also in those days, for she had quarrelled with the tyrant, and for a long time she lived in Sicily. Of her songs only¹ two have survived for us in their entirety, with a few fragments, of which the majority² have been preserved by the grammarians, such as this one:

'Sweet-voiced harbinger of spring, the nightingale'; and this, in which Sappho bids some woman not to live neglecting art and letters—if indeed one may translate it into the Attic dialect: 'One day thou wilt lie dead and there shall be no remembrance of thee, neither then nor thereafter; for thou hast no part in the roses that spring in Pieria. But in the house of Hades too thou shalt pass to and fro darkling, wafted forth with the obscure dead.'

But it will be much better for you to fix the melody of the lines in your memory thus, just as they have been left (to us) from Sappho herself in the Aeolic dialect.

¹ This was true when *Deigma* was published; but considerable other portions of Sappho's work have since been discovered in papyri: see e.g. in the *Class. Rev.* for 1919.

² Distinguish everywhere between πολλοί *many* and οἱ πολλοί *the majority* (and also *the people, the multitude*, like τὸ πλῆθος).

EXERCISE LXXVII

1. εἰπὲ δή μοι τίνες ἡσαν οἱ τε σοφώτατοι καὶ οἱ εὐδοκιμώτατοι τῶν μελοποιῶν τῶν Ἑλληνικῶν. 2. ἐς ἔχθραν δ' ἐλθεῖν τῷ βασιλεῖ οὐκ ἐθέλων ἀπὸ τῆς πατρίδος ἀπέφυγε καὶ πολλοὺς διῆγεν ἐνιαυτοὺς (οἱ πολλὰ ἔτη) Ἀθηνῆσιν. 3. δύο δὴ μόνον φασὶν ὡδὰς περιγεγενῆσθαι ἀκέραλους. 4. σῶσει γὰρ ὁ γραμματικὸς τὰ ἀποσπάσματα ταῦτα βουλόμενος ἀποφαίνειν τὴν Ἀιολίδα γλῶσσαν. 5. ή δὲ δόξα ή τοῦδε τοῦ ποιητοῦ περιγίγνεται ἀκέραιος. 6. ἀρ' ἀκούεις τῶν ἀηδόνων¹ τῶν τὸ ἔαρ ἀγγελόντων (οἱ τῶν τοῦ ἥρος ἀγγέλων); 7. οἱ δὲ φυγάδες οὐδὲν μετέχουσι τῆς ἔχθρᾶς ταύτης. 8. ἀλλ' οὐχ ἀπᾶσι δηλώσομεν τὰ ρόδα ἑκεῖνα τὰ ἐκ τῆς Πιερίας² μόνοι γὰρ οἱ ἐλευθέρως πεπαιδευμένοι ἵσσαι τὸ κάλλος αὐτῶν.

EXERCISE LXXVIII

(a) καλῶ, καλεῖς κτλ. καλοῦμαι, καλῆ or καλεῖ κτλ. ποιῶ, ποιεῖς κτλ. ποιοῦμαι, ποιῆ or ποιεῖ κτλ. ητούν, ητεῖς κτλ. ητούμην, ητοῦ κτλ. βοήθει, βοηθεῖτω κτλ.

(b) ἐπιθῆμεις ἐπιθῆμήσεις, χωρεῖς χωρήσεις, διηγῆ διηγήση.

(c) σφαλοῦμεν, σφαλεῖτε, σφαλοῦσι(ν). σφαλούμεθα, σφαλεῖσθε, σφαλοῦνται. ἀροῦμεν, ἀρεῖτε, ἀροῦσι(ν). ἀρούμεθα, ἀρεῖσθε, ἀροῦνται. φροντιοῦμεν, φροντιεῖτε, φροντιοῦσι(ν). φροντιούμεθα, φροντιεῖσθε, φροντιοῦνται.

(d) πνέω, πνεῖς, πνεῖ, πνέομεν, πνεῖτε, πνέουσι(ν), πνεῖτον, πνεῖτον.

¹ See *Deigma*, p. 201, for this genitive.

EXERCISE LXXX

(a) I must take it then, boys, so it seems (*lit.* 'as you seem'), that you ask me to recall for you something more from the fragments of Sappho. Then I will tell you this one.

A certain philosopher, you must know, praising Socrates for his noble death, as having waited for death in prison most bravely and calmly, although his friends were weeping, records among other things that he reproached his wife Xanthippe because she was grieving and lamenting aloud; and moreover the philosopher mentions in the same place with regard to Sappho that she in the same way, when she was dying, reproved her daughter in these words: '(Weep not), surely it is not right there be any wailing (heard) in a house in which the Muses love to stay.' But if you desire to hear the actual verses, they seem to have been written in something like this shape:

'For in a dwelling which the Muses haunt, it is not right that wailing should be; nay, this beseems us not.'

(b) And yet another most beautiful fragment, as I remember, one grammarian quotes; (it runs) in some such way as this:

'O Evening-star, that bringest home all things which the unveiling light of dawn drove apart, home thou bringest sheep, home thou bringest goat, home to the mother thou bringest back her child.'

After all these men-of-letters are clearly quite human (*lit.* 'men', *homines*) and deserve to be praised; for if they quote these lines in their teaching merely as examples, yet many of the examples which they select have surpassing beauty (*lit.* 'are eminent in beauty').

EXERCISES LXXX-LXXXII

EXERCISE LXXXI

1. τὸ δὲ ἀπόσπασμα τόδε μάλα ἐπαινεῖται ὑφ' ἡμῶν πάντων ὡς κάλλει ὑπέρεχον πολλῶν ὧν¹ ἔξελεξας παραδειγμάτων. 2. ἀλλ' οὐκ ἐπιθυμοῦμεν μαθεῖν διότι ἔκεινος ὁ φιλόσοφος ἐμέμψατο τῇ γυναικὶ. 3. διὰ τὸ κάλλος (οր ἐπὶ τῷ κάλλει) δὴ μόνον ἐμοὶ γε δοκεῖς, ὁ φίλε, ἐπαινεῖν αὐτήν. 4. αἰτοῦμεν σε δὴ ἄγειν τοὺς τράγους καὶ τὰ πρόβατα ἐς τοὺς ἄγρους, μὴ παρὰ τὸν ποταμόν. 5. διὰ τὸ οὐκ ἥτοι τὰ ἀργυρᾶ κανᾶ ἔκεινα; 6. εἰ γὰρ ἀλγεῖς τὴν χεῖρα (εὐλαβοῦ²) δπως μεταπέμψῃ τὸν λατρόν. 7. ἐρώτα τὸν φιλόσοφον τί μάλιστα βούλεται εἰδέναι. 8. δπως τοίνυν αἰτήσεις αὐτὸν διηγεῖσθαί σοι ἔτι πλείους μύθους (ορ simply πλείω) περὶ τοῦ Σωκράτους.

EXERCISE LXXXII

(a) *Pres. Indic.* : *Act.* νικῶ, νικᾶς κτλ. *Pass.* νικῶμαι, νικᾶται κτλ. *Imperf.* : *Act.* ἐπήδων, ἐπήδας κτλ. *Mid.* ἐκοιμώμην, ἐκοιμῶ κτλ. *Pres. Imper.* *Act.* στύα, στύάτω κτλ. *Pres. Ptc. N. Sg. Masc.* κοιμώμενος. *Fut. Mid. Indic.* πειράσομαι, πειράσῃ κτλ. *Fut. Mid. Inf.* πειράσεσθαι.

(b) *Pres. Ptc. Act. of τολμᾶν*

	<i>M.</i>	<i>F.</i>	<i>N.</i>
<i>Sg.</i>	N. V. τολμῶν	τολμῶσα	τολμῶν
	A. τολμῶντα	τολμῶσαν	τολμῶν
	G. τολμῶντος	τολμῶσης	τολμῶντος
	D. τολμῶντι	τολμῶσῃ	τολμῶντι
<i>Pl.</i>	N. V. τολμῶντες	τολμῶσαι	τολμῶντα
	A. τολμῶντας	τολμῶσᾶς	τολμῶντα
	G. τολμῶντων	τολμῶσῶν	τολμῶντων
	D. τολμῶσι(ν)	τολμῶσαις	τολμῶσι(ν)

¹ ἀ is correct, but far less idiomatic. See *Deigma*, p. 283.

² This verb is better omitted altogether, see § 146.

Dn. N. V. A. τολμῶντες τολμώσας τολμῶντες
 G. D. τολμώντοιν τολμώσαιν. τολμώντοιν
 (c) 1. διὰ τὸ δὴ στύγας; 2. νικάτω τοίνυν τοὺς ἐν
 ταῖς νήσοις. 3. ἀλλ᾽ οὐδεὶς ἐτόλμας εἰπεῖν. 4. ἀρ'
 εῖδες τοὺς τράγους πηδῶντας; 5. οὐτοι δὲ προσεδόκων
 πολλὰς τιμᾶς, προθύμοτατοι αὐτῶν ὄντες.

EXERCISE LXXXIII

(a) Listen now to some account of the tyrants (*lit.* 'something about'): 'There is nothing in the affairs of men (*lit.* 'on the level of men'¹) either more wicked (*lit.* 'contrary to right') or more defiled with blood than a tyrant' (or in *English* also 'the tyrant', 'your tyrant' as a class), the Corinthians once said. But let no one of you think that the tyrants always did wrong and accomplished nothing that was good. For not only did they prompt men to excellence—having established contests (in public) of every kind—but also, setting in order the cities themselves, made the life of the citizens better, and, in a way, advanced liberty and self-government; so that they were worthy of being honoured also and not altogether hated.

(b) But some one will say 'Did tyrants then increase liberty?' At any rate after seizing absolute power, with the help of the people (*lit.* 'with the people co-operating') they not only kept back enemies and barbarians, but also crushed the oligarchs in their cities; and yet they were wont to deceive the people with their abundant promises (*lit.* 'promising many things'); and, often having proved themselves cruel and murderous in the very process of gaining control of affairs, at last they came to be hated. For turning to high-handed conduct,²

¹ Observe this use of *κατά*. So τὸ κατ' ἡμέ 'so far as I am concerned'; so in a more literal sense *κατὰ γῆν* 'by land', *κατὰ άγρούς* 'in the fields'.

² οὐδεὶς implies insolent contempt for everything, including the laws, that stands in the way of one's desires, and always suggests violent consequences.

they utterly forgot moderation, as for example Periander at Corinth, about a hundred years (*lit.* 'in about the hundredth year') before the Persian Wars. For Theognis the poet speaks thus to Cynrus:

'Be urgent for naught too much; in all things the middle way is best; and thus, O Cynrus, wilt thou win virtue that it is hard to gain.'

But will you not tell us this, what you mean by 'naught too much'?

It is indeed difficult to explain well the happy utterances of wise men (*lit.* 'the things said happily by wise men'), and, I think, they need¹ a philosopher to tell their meaning in full (*δια-*). But you shall hear the story of the emerald of Polycrates; for in that way you will best understand what the proverb means.

EXERCISE LXXXIV

1. πρῶτον μὲν οἱ τύραννοι ἐπειρῶντο φροντίζειν διῶς βελτίω ποιήσουσι τὸν βίον τῶν ἀνθρώπων. 2. ἔπειτα νικήσαντες τοὺς ἔξωθεν πολεμίους κατεπάτουν τοὺς ὀλίγους. 3. τῶν δὲ πολεῖτῶν ἐνμπρασσόντων οἱ τύραννοι κατέλαβον τὸ τυραννικὸν κράτος. 4. μετὰ δὲ ταῦτα ἡπάτων τὸ πλήθος οὗτον δὲ ἐσ μῖσος ἥλθον διὰ τὴν τε ὀμβρήτη καὶ ἀδικίαν (or better: ὀμοί τε καὶ ἀδικοὶ γενόμενοι). 5. διῶς διὰ παντὸς, ὡς παῖ, μῆποτε ἐπιλήσῃ τῆς μετριότητος οὗτον γὰρ εὐδαιμονήσεις (or εὐδαιμόνως ἔξεις). 6. πῶς οὖν βέλτιστα γνώσομαι διὰ τὸ λέγει ἐκείνη ἡ παροιμία; 7. εὖ γὰρ πράξεις, εἰ ποιήσεις τὰ δίκαια τὴν τε ἐλευθερίαν τῶν πολεῖτῶν αὐξάνων καὶ τὴν αὐτονομίαν. 8. εἰ δὲ γενήσῃ ὡμός, οἱ ὀλίγοι οἱ ἐν τῷ πόλει τῆς πειράσονται σε ἐκβάλλειν τοῦ πλήθους αὐτοῖς ἐνμπράσσοντος. 9. οὐδεὶς γὰρ ἀδικος δύστις οὐχ ὑπὸ πάντων μίσεῖται, οὐδὲ δίκαιος δύστις οὐ τιμάται. 10. τίς γὰρ ἦν ἐν αὐτοῖς δύστις ἐπειράτο (or πειρώμενος) αὐτός τε βελτίων γίγνεσθαι καὶ εὖ ποιεῖν τοὺς φίλους;

¹ δέομαι is nearly always personal.

EXERCISE LXXXV

(a)	M. F.	N.	N.
	N. εῦνος		εῦνουν
A.		εῦνουν	
G.	εῦνον		
D.	εῦνῳ		
	M.	F.	N.
N. ἀπλοῦς	ἀπλῆ	ἀπλοῦν	
A. ἀπλοῦν	ἀπλῆν	ἀπλοῦν	
G. ἀπλοῦ	ἀπλῆς	ἀπλοῦ	
D. ἀπλῷ	ἀπλῆ	ἀπλῷ	
	(b) Pres. Indic. : Act. ἀξιῶ, ἀξιοῖς κτλ. Pass. ἀξιοῦ- μαι, ἀξιοῖ κτλ. Impf. Indic. : Act. ἐξημίουν, ἐξημίους κτλ. Pass. ἐξημιούμην, ἐξημιού κτλ. Pres. Ptc. Nom. Sg. ζημιῶν -οῦσα -οῦν, ζημιούμενος -η -ον. Aor. Inf. δουλῶσαι, δουλωθῆναι. Pres. Impv. Act. πλήρους, πλη- ρούτω κτλ.		
(c)		Indic.	
	Fut.		1st Aor.
1 Sg. Act. ἀξιώσω		ἡξίωσα	
πληρώσω		ἐπλήρωσα	
Mid. ἐναντιώσομαι		ἡναντιώσάμην ¹	

EXERCISE LXXXVI

(a) Tell me, boys, what you are expecting to-day; what do you expect, little Euripides? Ah! now I remember. So be silent. Seventy years (*lit.* 'in the seventieth year') before the Persian War, Polycrates was tyrant of Samos, a large island separated by a very narrow strait from Miletus (*lit.* 'from which to Miletus is a very narrow strait'). And he having acquired a mass of wealth by his own and his father's trading, enslaved the Samians and laid

¹ In this as in other verbs derived from compound nouns or adjectives (here *ἐναντίος* 'opposite') the augment takes its usual place.

claim to the supremacy of the sea. For he had many ships of war; having manned these he used to help the merchants and to punish severely those who tried to practise piracy. And so there was no one who dared to oppose Polycrates; but he became the most feared and the most powerful of the men of that time.

(b) Now for the good of the city besides many other works he constructed also¹ (round it) strong walls, some part of which still remains even now; and furthermore he drove (*lit.* 'cut') a cutting for a distance of eight stades through the mountain, eight feet wide and equally deep; and besides this a trench in the cutting; and then he brought water to the city through earthenware pipes laid in the trench. Herodotus saw this very (*δῆ*) trench, greatly marvelling; and even now it is possible to see it—indeed (*lit.* 'just as') I once saw it myself, lamp in hand (*lit.* 'carrying a lamp'); but for all that you boys must take care that you do not fall into the trench—for it is deep.

Yes, but we are much more eager, at least if we may, to see that emerald.

Silence, you rascal! But cheer up, boys; for if you will wait (*lit.* 'having waited') a little you shall see it clearly, at least with the mind's eye.

EXERCISE LXXXVII

- περιεβαλόμεθα γὰρ δύο² ἰσχυρὰ τείχη· ὥστε οὐδεὶς νῦν οἶδε τ' ἐστὶ (or νῦν ἐστὶν δοτις δύναται, 3 sg. 'is able') δουλῶσασθαι ήμᾶς.
- οὐδεὶς οὖν οἶδε τ' ἐστὶ περιποιησάμενος τὸ τῆς θαλάσσης κράτος κατέχειν αὐτὸ πεντηκοντόρων μὴ παρουσῶν (or ἀνευ πεντηκοντόρων).
- τὸ δέ οὐδωρ ἐσήγετο ἐς τὴν πόλιν διὰ σωλήνων ἐν βαθείαις τάφροις κειμένων τμηθείσαις διὰ τοῦ δρους.
- νῦν δή

¹ Idiomatic English would demand a freer rendering: 'Now the chief of the many buildings which he carried out for the good of the city were strong walls round it.'

² The plural of a noun is more often used than the dual with δύο in literature after Homer; see § 9, Rem. 1.

δεῖ ἡμᾶς πληρώσαντας τὰς ναῦς ζημιοῦν τοὺς τολμῶντας πολεμεῖν πρὸς ἡμᾶς. 5. ἐτὸλμησαν οὖν οἱ Ἀθηναῖοι ἐπέρχεοθαι τοῖς Λακεδαιμονίοις¹ τούτῳ δὲ τῷ πολέμῳ ἐστὶ μάλιστα δισχίλια τριάκοσια τεσσαράκοντα πέντε ἔτη, τῇ δὲ τυραννίδι τῇ τοῦ Πολυκράτους δισχίλια τετρακόσια ἐβδομήκοντα τέσσαρα. 6. ὁ δὲ βασιλεὺς οὗτος ἡξίου τεμεῖν μέγα τι δρυγμα στάδια ἔξηκοντα μακρὸν καὶ πέντε καὶ εἴκοσι βαθὺ. 7. δπως οὖν δψη ποτὲ τοῦτο.

EXERCISE LXXXVIII

(a) *κατέστησεν*, 3 sg. 1st aor. indic. act. of *καθίστημι*, 'he set up, established'. *τὰ καθεστῶτα*, nom. (or acc.) plu. N. pf. ptc. act. of *καθίστημι*, 'the settled or established (order of) things', e.g. 'the constitution'. *ἀνίστατε*, 2 plu. pres. indic. (or impv.) act. of *ἀνίστημι*, 'you are setting up, restoring' (or 'set up, restore'), or impf. indic. act. 'you were etc.'. *ἀναστῆσετε*, 2 plu. fut. indic. act. of *ἀνίστημι*, 'you will set up, restore, drive away'. *ξυνέστησαν*,¹ (1) 3 plu. 1st aor. indic. act. of *ξυνίστημι*, 'they set together, united, composed, arranged'; or (2) 3 plu. 2nd aor. indic. act. of *ξυνίστημι*, 'they stood together, came together'. *ἀφίστασιν*, (1) 3 plu. pres. indic. act. of *ἀφίστημι*, 'they are removing, making to revolt, setting apart'; or (2) dat. plu. M. (N.) pres. ptc. act. of *ἀφίστημι*, 'to, for those who are making to revolt, setting apart'. *ἀπέστη*, 3 sg. 2nd aor. indic. act. of *ἀφίστημι*, 'he stood aloof from, revolted, withdrew from'. *παριστᾶς*, nom. sg. M. pres. ptc. act. of *παρίστημι*, 'setting beside, presenting before one'. *παραστᾶς*, nom. sg. M. 2nd aor. ptc. act. of *παρίστημι*, 'having stood (or come to stand) beside, having come near'. *ἐξίσταμεν*, 1 plu. pres. (or impf.) indic. act. of *ἐξίστημι*, 'we are (or were) putting out of place'. *ἐκστῆσομεν*, 1 plu. fut. indic. act. of *ἐξίστημι*, 'we shall put out of place'. *ἐφίστην*, 1 sg. impf. indic. act. of *ἐφίστημι*, 'I was

¹ Observe carefully the ambiguity of this particular form *ξατησαν*.

EXERCISE LXXXVIII

setting over, placing in charge of, I was checking'. *ἐπέστην*, 1 sg. 2nd aor. indic. act. of *ἐφίστημι*, 'I was set over, in charge of; I halted, stopped'. *οἱ ἐπιστάντες*, nom. plu. M. 2nd aor. ptc. act. of *ἐφίστημι*, 'those who had been set over, in charge of; the officers in command'. *μεταστήσαντες*, nom. plu. M. 1st aor. ptc. act. of *μεθίστημι*, 'having replaced, having changed'. *ἐνέπρησας*, 2 sg. 1st aor. indic. act. of *ἐμπίμπρημι*, 'thou didst set on fire'. *ἐμπρήσας*, nom. sg. M. 1st aor. ptc. act. of *ἐμπίμπρημι*, 'having set on fire'. *ἐμπλήσαι*, 1st aor. inf. act. of *ἐμπίμπλημι*, 'to have filled' (in indirect speech); 'to fill' (a single, complete action—the regular use of the aor. inf.).

(b) *Indic.*: *Pres.* *ἀνίστημι*, *ἀνίστης κτλ.* *Impf.* *ἀνίστην*, *ἀνίστης κτλ.*—*Pres.* *καθίστημι*, *καθίστης κτλ.* *Impf.* *καθίστην*, *καθίστης κτλ.*

(c) *Indic.*: *2nd Aor.* *μετέστην*, *μετέστης*, *μετέστη*, *μετέστημεν*, *μετέστητε*, *μετέστησαν* *μετέστητον*, *μετέστητην*—*ξυνέστην*, *ξυνέστης κτλ.* *Pref.* *μεθέστηκα*, *μεθέστηκας*, *μεθέστηκε(ν)*, *μεθέσταμεν*, *μεθέστατε*, *μεθέστασι(ν)*, *μεθέστατον*, *μεθέστατον*—*ξυνέστηκα*, *ξυνέστηκας κτλ.*

(d) *2nd Aor. Inf.* *2nd Aor. Ptc.*
ἀντιστῆναι *N. Sg.* *ἀντιστᾶς* *ἀντιστᾶσα* *ἀντιστάν*
N. Plu. *ἀντιστάντες* *ἀντιστᾶσαι* *ἀντιστάντα*
παραστῆναι *N. Sg.* *παραστᾶς* *παραστᾶσα* *παραστάν*
N. Plu. *παραστάντες* *παραστᾶσαι* *παραστάντα*

(e) *Pf. Inf.* *Pf. Ptc.*
ἀφεστᾶναι *N. Sg.* *ἀφεστῶς* *ἀφεστῶσα* *ἀφεστός*
N. Plu. *ἀφεστῶτες* *ἀφεστῶσαι* *ἀφεστῶτα*
ἐφεστᾶναι, *ἐφεστῶς κτλ.* *ἐξεστᾶναι*, *ἐξεστῶς κτλ.*

(f) *1 Sg. Fut. Mid.* *ἐμπλήσομαι*. *1 Sg. 1st Aor. Mid.* *ἐνεπλήσαμην*.

(g) 1. ἀνέστησαν οὖν οἱ Δωριῆς τοὺς Ἀχαιούς. 2. καὶ τούτων πολλοὶ ἀνέστησαν ἐς τὴν Ἰωνίαν. 3. ὁ δὲ Πολυκράτης ἀποστήσας (ορ καταπαύσας) τῆς ἀρχῆς τοὺς ὀλίγους κατέστησε τὰ τῶν Σαμίων. 4. Πιτάκῳ δὲ μαχομένῳ παρέστη ὁ Ἀλκαῖος. 5. οἱ δὲ Ἀθηναῖοι ἀνέστησαν ἐν τῷ τροπαίῳ (αὐτῶν) τὰ τοῦ Ἀλκαίου δπλα. 6. οἱ δὲ Λέσβιοι οὐχ οἶστε¹ ησαν ἀντιστῆναι τῷ ἡμετέρῳ στρατεύματι. 7. καὶ ἀποστήσαντες τοὺς νησιώτας ἀπὸ τῶν βαρβάρων ἔνστησομεν αὐτὸὺς τοῖς ἄλλοις "Ἐλλησιν. 8. ἀλλ' οὐ δεῖ ὑμᾶς μεθιστάναι τοὺς ἐνοικοῦντας ἐς τὴν ἀρχὴν τῶν βαρβάρων.

EXERCISE LXXXIX

Polycrates, then, having thus become master of the Samians was established in his power. He drove out all his (private) enemies from Samos—for he was anxious that they should not depose him—and, as we have already seen, organized the affairs of the island well. Yet the fact that he was prospering overmuch did not escape the notice of Amasis, king of Egypt. And he accordingly, in his concern for Polycrates, wrote this letter.

¹To Polycrates Amasis sends greeting. It is indeed pleasant to learn that one who is a friend and bound (to me) by ties of hospitality is prosperous; but me, who know how jealous heaven is, your great good fortunes fail to satisfy. For never yet have I heard (lit. 'know by having heard in story') of a man so prosperous who did not come to misfortune and at last perish miserably root and branch. So do you now follow my advice; and with regard to (or 'to guard against') your good fortunes, take some such course as this: consider what thing you value most and what will pain you most at heart if you lose it, and then fling this thing away.'

Now Polycrates had a seal set in gold which he used to wear, which was of emerald, the work of Theodorus the son of Tisicles, a Samian. Following therefore the

EXERCISES LXXXIX-XCI

advice of Amasis, the tyrant went on board a galley of fifty oars and sailed far out from Samos and cast away this seal-ring into the sea.

EXERCISE XC

1. οὗτος οὖν ὁ τύραννος ἀναστήσας τοὺς ἔχθροὺς καθειστήκει ἐν τῇ ἀρχῇ. 2. ἔφασαν δέ τινες, "εἰ μέλλετε μεθιστάναι τὰ νῦν καθεστῶτα, οὐδέποτ' ἀνορθώσετε αὐτά". 3. καὶ τὸ πλήθος τῶν Σαμίων παρέστη τῷ Πολυκράτει ἐναντιουμένῳ (ορ ἀνθισταμένῳ) τοῖς ὀλίγοις. 4. οὐδὲ ἀπέστη ἀπ' αὐτοῦ τυράννου ἥδη γενομένου. 5. "εὐλαβοῦ δ", ἔφη ὁ Ἀμάσις, "δπως μὴ οίησῃ (2 sg. fut. indic. οἴομαι 'think') μέλλειν εύτυχῶν διατελεῖν ἐς τὸ τοῦ βίου τέλος." 6. "τοῦτο δὲ ἀπόβαλε", φησί, "ὅσοι δοκεῖ πάντων τῶν σῶν κτημάτων πλείστου ἀξιον." 7. ἀκούσας δὲ τοῦτο κατέστη ἐς ἀπορίāν δ τι ἀπορρίψει. 8. ἔπειτα πεντηκόντορον πληρώσας ἀνέβη ἐς αὐτὴν καὶ ἐκὰς ἐς τὸ πέλαγος ἐκπλεύσας ἀπέρριψεν σφραγίδα χρυσῆν.

EXERCISE XCI

(a) *Indic. Act.:* *Pres.* ἐφίημι, ἐφίησ, ἐφίησι(ν), ἐφίεμεν, ἐφίετε, ἐφίασι(ν), ἐφίετον, ἐφίετον. *παρήμη*, *παρήης κτλ.* *Aor.* ἐφῆκα, ἐφῆκας, ἐφῆκε(ν), ἐφείμεν, ἐφείτε, ἐφεῖσαν, ἐφεῖτον, ἐφείτην. *παρῆκα*, *παρῆκας κτλ.* *Impf.* ἀφίην,¹ ἀφίεις, ἀφίει, ἀφίεμεν, ἀφίετε, ἀφίεσαν, ἀφίετον, ἀφίέτην. ἀνίην, ἀνίεις κτλ.

Inf.

Pres. ἔνυιέναι*Aor.* ἔνυεῖναι*Pres.* μεθιέναι*Aor.* μεθεῖναι*Plc. N. Sg.*

ἔνυιεῖς

ἔνυεῖσα

μεθιεῖς

μεθεῖσα

ἔνυιέν

ἔνυέν

μεθιέν

μεθέν

¹ Occasionally with double augment, e.g. 3 sg. ἡφίει.

(b) *Indic. Act.*: *Pres.* ἐπιτίθημι, ἐπιτίθης κτλ. *Impf.* παρεδίδον, παρεδίδοντος κτλ. ξυνετίθην, ξυνετίθεις κτλ.

Act.	Aor. Inf.	Aor. Ptc. N. Sg.
ἀναθεῖναι	ἀναθεῖσ	ἀναθεῖσα
προδοῦναι	προδούσ	προδούσα
ἐνδοῦναι	ἐνδούσ	ἐνδούσα
ἀποδοῦναι	ἀποδούσ	ἀποδούσα

(c) ἐπειτίθει, 3 sg. impf. indic. act. of ἐπιτίθημι, 'he was imposing'. ἀνατιθέασιν, 3 plu. pres. indic. act. of ἀνατίθημι, 'they are dedicating'. ἀνέθηκεν, 3 sg. aor. indic. act. of ἀνατίθημι, 'he dedicated'. ξυνθεῖναι, aor. inf. act. of ξυντίθημι, 'to put together, compose' (or in indirect speech usually 'to have put together, composed'). παριᾶσιν¹, 3 plu. pres. indic. act. of παρίημι, 'they are letting pass, go by', 'they permit'. ἀφέντα, (1) acc. sg. M. or (2) nom. acc. plu. N. aor. ptc. act. of ἀφίημι: (1) 'the one (acc.) who has let go away, dismissed' or (2) 'the things which have let go away'. ἐφεῖναι, aor. inf. act. of ἐφίημι, 'to let pass to, depute' (or in indirect speech usually 'to have let pass to, deputed'). ἀνιέναι, pres. inf. act. of ἀνίημι, 'to be letting go, to be remitting, neglecting'. ξυντίθεσαν, 3 plu. impf. indic. act. of ξυνίημι, 'they were understanding, comprehending'. ἐφήσομεν, 1 plu. fut. indic. act. of ἐφίημι, 'we shall let pass to, depute'. ἐνεδίδον, 3 sg. impf. indic. act. of ἐνδίδωμι, 'he was giving in'. προδιδόσασιν, 3 plu. pres. indic. act. of προδίδωμι, 'they are betraying'. παραδοῦναι, aor. inf. act. of παραδίδωμι, 'to hand over' (or in indirect speech usually 'to have handed over'). ξυνέθεσαν, 3 plu. aor. indic. act. of ξυντίθημι, 'they put together, composed'. ἀνείσ, nom. sg. M. aor. ptc. act. of ἀνίημι, 'having remitted, let go, neglected'. ἀπέδωκεν, 3 sg. aor. indic. act. of

¹ For παριᾶσιν in *Deigma* read παριᾶσιν (lāsīn they let go, § 174, but iāsīn they go, come, § 266).

ἀποδίδωμι, 'he paid, rendered what was due'. παριεῖς, nom. sg. M. pres. ptc. act. of παρίημι, 'permitting, letting go, letting pass'.

EXERCISE XCII

(a) But on the fifth or sixth day after (lit. 'from the time at which', see § 318) Polycrates had¹ cast away his emerald, a fisherman 'casts into the sea his horn of ox', as the poets say, and, taking a fine large fish, thought fit to present it to Polycrates. 'For' said he 'I did not allow any one, O king, to take so big a fish (lit. 'it being so big') to market, but I resolved to set it before you, as being worthy of you and your rule.' But Polycrates,² being greatly pleased, said, 'Nay, but you have done well, and we will bid you to dinner, granting you a boon withal'. But the servants having cut open the fish found³ in its belly the seal-ring of Polycrates. Thus, then, fared Polycrates. But when these things came to his hearing (lit. 'through his ears'), Amasis understood now what was fated and knew that Polycrates, since he thus exceeded all bounds in prosperity, was not destined to come to a good end. He resolved therefore to give up the friendship which he had with (lit. 'towards') the tyrant and also his alliance with him.

(b) And indeed not a long time after Oroetes, a Persian, being satrap of Cambyses at Sardis and wishing to destroy the power of the tyrant and of the Samians, sent⁴ to Samos and by promising deceitfully much gold, persuaded Polycrates to proceed to Sardis and confer with him. But then he slew him and impaled his body. So the many good-fortunes of Polycrates, a man of high-handed presumption, came in the end to this.

¹ See *Deigma*, § 199.

² ὁ δέ 'and he, but he' commonly denotes a new subject as hero.

³ εὑρίσκουσιν, hist. present.

⁴ The acc. is understood, as in English (ἀγγελον or the like).

EXERCISE XCIII

1. τὴν δὲ γυναῖκα ἔγημάσε τεσσαράκοντα δραχμαῖς, ἀλλὰς ἔτι ζημίας καὶ δεινᾶς προστιθείς, εἰ δράσει ἀλλὰ τοιαῦτα. 2. τρίτη δὲ καὶ εἰκοστὴ ἡμέρα ἔξ οὐ δ σατράπης ἐποίησε τοῦτο, ἀνὴρ ἀλιεὺς προεις τυχὼν ἐς τὸ πέλαγος τὸ δίκτυον πολλοὺς ἔλαβε καὶ μεγάλους ἵθυν. 3. τούτων δὲ τοὺς μὲν μεθίει, τοὺς δὲ ἡνεγκεν ἐς ἀγοράν, τοὺς δὲ καλλίστους ἐδίδου αὐτῷ τῷ σατράπῃ. 4. ξυνεὶς οὖν ὁ βασιλεὺς ὃ τι ἔφη ὁ ἀνὴρ, πρῶτον μὲν δι' ὀργῆς ἥλθεν, ἔπειτα ἀνιεὶς τὴν ὄργην χάριν προσετίθει αὐτῷ. 5. “οὐ γάρ παρῆσω”, ἔφην, “οὐδενὶ¹ ἀλλῷ κράτος κατέχειν ἐν τῇ νήσῳ τῇδε”. 6. ἀλλ' εἴπερ ἀξιοῖ ἐς λόγους ἐλθεῖν, ὁ σατράπης οὐ δέξεται αὐτὸν οὐ γάρ ἐπαινεῖ τοιούτους. 7. ὁ δὲ βασιλεὺς ἐκέλευε τὸ πλῆθος ἀνιστάναι τοὺς εὐγενεῖς ἀπὸ τῆς νήσου. 8. οἱ δὲ ἀλιῆς εὐτυχῆσαντες ἀνέθεσαν τὰ δίκτυα ἐν τῷ Διὸς νεφῷ.

EXERCISE XCIV

(a) *Indic. Act.* : *Pres.* μείγνυμι, μείγνυσι κτλ. *Impf.* ἐμείγνυν, ἐμείγνυσι κτλ. *Pres.* ἀπόλλυμι, ἀπόλλυσι κτλ. *Impf.* ἀπώλλυν, ἀπώλλυσι κτλ.

(b)

Inf. Pres.

άνοιγνυναι N. *Sg.* ἀνοιγνύς ἀνοιγνύσα ἀνοιγνύν
 Pl. ἀνοιγνύντες ἀνοιγνύσαι ἀνοιγνύντα

Ptc.

(c) *Fut. Indic. Act.* ἀπολῶ, ἀπολεῖς, ἀπολεῖ, ἀπολῦμεν, ἀπολεῖτε, ἀπολοῦσι(ν), ἀπολεῖτον, ἀπολεῖτον. *ἀποσκεδῶ*, *ἀποσκεδᾶς*, *ἀποσκεδᾶ*, *ἀποσκεδῶμεν*, *ἀποσκεδᾶτε*, *ἀποσκεδῶσι(ν)*, *ἀποσκεδᾶτον*, *ἀποσκεδᾶτον*. *Perf. Indic. (Intr.)* ἀπόλωλα, ἀπόλωλας, ἀπόλωλε(ν), ἀπόλωλαμεν, ἀπόλωλατε, ἀπόλωλᾶσι(ν), ἀπόλωλατον, ἀπόλωλατον.

¹ The rule for the repeated negative is given in § 184.

EXERCISE XCV

(a) 1. If you swore (to) this, you spoke falsely. 2. But if you wish to do something on my behalf, impose the greatest penalty upon this man. 3. Are you not surprised that they are breaking down the doors? 4. If gods do something shameful, they are not gods at all. 5. If therefore you throw a bridge across the river, you will destroy the entire army. 6. If he placed ladders against the walls, he was most courageous. 7. We all wondered that you offered a garland as a prize of the games. 8. If he has perished, we are content; for he was a traitor to (*lit.* ' betrayer of') his country. 9. If no one had ever done such deeds, why then did you do so? 10. If you did this, you will perish miserably.

(b) 1. εἰ δῶσει τὸ ἀργύριον τῷ δούλῳ ἐκείνῳ, ἀδικήσει. 2. εἰ μὴ ἀνοίξεις τὴν θύραν, κατάξω αὐτήν. 3. ἐθαύμασα εἰ ἐξεύξατε γεφύρα ἐκείνον τὸν ποταμόν. 4. εἰ μὴ αὐτὸς ἔνυτεις τοῦτο, οὐδεὶς οὐδέποτε σοι ἀποδεῖξει ἀλλο θτοῦν. 5. εἰ ἐπιθήσεις ἡμῖν τοιαύτην ζημίαν, αὐτίκα ἐπίθεσ. 6. θαυμάζομεν εἰ δημηνος τοῦτο, εἰδὼς ψευδές δν. 7. προσθεῖς τῷ τείχει τὴν κλίμακα, ἀνάβηθι δσον τάχιστα. 8. οἱ μὲν διεσκεδάννυσαν τὴν τῶν πυρῶν σποδόν, οἱ δὲ ἡδη ἐξεπορεύοντο (ἐκ τοῦ στρατοπέδου).

EXERCISE XCVI

(a) Now at that time the Alcmaeonidae were more illustrious and more wealthy than all others in Athens. For by means of their wealth, having contracted to build the temple at Delphi, they made it not (*lit.* 'no longer') of tufa-stone, as it had been agreed, but made the front, at least, of the temple of Parian marble. And having thus won favour either in the eyes of the god or just with the priests, they contrived later that the Athenians, by the help of the Lacedaemonians given in accordance with what they supposed¹ to be an oracle

¹ See p. 9, footnote, for this meaning of δη.

of the god, should get Hippias, the son of Peisistratus, deposed. For Alcmaeon himself had once become wealthy, after he had entertained exceedingly well the Lydian envoys who came to Delphi from Croesus. And Croesus, on learning this, first sent for him to Sardis (for the rule of the Persians was not yet established in Asia Minor, but the Lydians, who had conquered the Ionians and reduced other races to subjection were at that time by far the most powerful of the peoples of Asia Minor).

(b) And when Alcmaeon arrived, Croesus offered him as much gold as he could carry away with him on his own person. But Alcmaeon devised the following plan: namely, he put on a large tunic with a deep fold (*lit.* 'having its fold deep'), and fastened on very wide top-boots, and when the treasury had been opened, in he went, and plunging into a heap of gold he filled first his top-boots with the gold, then his tunic, and last his hair and mouth. Then, when he came out of the treasury, dragging his boots with difficulty and looking like anything rather than a man, he met Croesus. But he, seeing him, laughed and gave him all that (amount) and a second amount no less than that.

EXERCISE XCVII

1. τίς δὴ μεμίσθωται γεῦξαι τὸν ποταμὸν τῇ γεφύρᾳ;
2. εἴ δὲ μὴ οὗτοι χαριεῖται τῷ βασιλεῖ, ητοι ἀπολῆ σὺ η ἀποστῆσῃ (or *better* ἀποσταθῆσῃ, § 195) ἀπὸ τῆς νῆσου τῆσδε.
3. δὲ νεανίας ἐνδὺς τὸν τοῦ πατρὸς χιτῶνα καὶ ὑποδησάμενος τοὺς κοθόρνους αὐτοῦ ἐλαθεν τὴν μητέρα ἐξελθών ἐκ τῆς οἰκίας.
4. τὸν δὲ χιτῶνα ἐνδὺς ἐνεπλήσατο τὸν κόλπον τοῦ (χρῦσοῦ) ψῆγματος.
5. οἱ δὲ πειρᾶσθαι ἀξιοῦντες σὲ ἀπολλύναι αὐτοὶ ἀπολάλαντιν.
6. εἰπὼν οὖν ὅτι εἶδες τὸν ἄνδρα πληρούμενον τοῦ χρῦσοῦ τοὺς κοθόρνους, ὥμοσας καὶ αἰθις ὅτι τὸ ἀληθὲς ἔλεγες.
7. εἴ δὲ μὴ ἀνεψιθη σύμμερον ὁ θησαυρός, οὐδεὶς ἐσῆλθεν ἐς αὐτόν.
8. ἐλαθεν γὰρ κατάξας τὰς θύρας τοῦ νεώ καὶ ἔνυμείξας πάντα τὰ

ἐκεῖ. 9. εἰ δὲ οὗτοι εἶχε τοῦτο, δεῖ ημᾶς εὑρεῖν ἀλλούς ἔνυμάχους καὶ ἀμείνους.

EXERCISE XCVIII

(a) *στάς*, nom. sg. M. 2nd aor. ptc. act. of *ἴστημι*, 'having stood'. *ἔτιθει*, 3 sg. impf. indic. act. of *τίθημι*, 'he was putting'. *ἔτέθη*, 3 sg. 1st aor. indic. pass. of *τίθημι*, 'he was put'. *δός*, 2 sg. aor. impv. act. of *δίδωμι*, 'give thou'. *ἔδοσαν*, 3 plu. aor. indic. act. of *δίδωμι*, 'they gave'. *δεδεῖχθαι*, perf. inf. pass. of *δείκνυμι*, 'to have been shown'. *ἐπιστασαι*, 2 sg. pres. indic. (deponent) of *ἐπισταμαι*, 'thou knowest, understandest'. *ἐπιστῆσαι*, 1st aor. inf. act. of *ἐφίστημι*, 'to set in command' (or usually in indirect speech, 'to have set in command'). *ἐπιστῆναι*, 2nd aor. inf. act. of *ἐφίστημι*, 'to be set in command' (or usually in indirect speech, 'to have been set in command'). *ἔθον*, 2 sg. 2nd aor. mid. of *τίθημι*, 'thou didst set, put, or make for thyself'. *ἰάσαι*, 3 plu. pres. indic. act. of *ἰημι*, 'they hurl'. *παρεῖτε*, 2 plu. aor. indic. act. of *παρίημι*, 'you permitted'. *μεθεῖς*, 2 sg. aor. impv. act. of *μεθίημι*, 'let go'. *θεῖσαν*, acc. sing. F. aor. ptc. act. of *τίθημι*, '(a woman) having put'. *τίθει*, 2 sg. pres. impv. act. of *τίθημι*, 'put, set thou' (with the idea of continuance, attempt or the like, in the pres.). *δοῦσαι*, dat. plu. M. (or N.) aor. ptc. act. of *δίδωμι*, 'to or for those who have given'. *θέσ*, 2 sg. aor. impv. act. of *τίθημι*, 'put thou, set thou'. *μεθέσθαι*, 2nd aor. inf. mid. of *μεθίημι*, 'to let go one's hold of' (or usually in indirect speech, 'to have let go one's hold of'). *προτετο*, 3 sg. impf. indic. mid. of *προίημι*, 'he was giving up, abandoning'. *προέσθαι*, 2nd aor. inf. mid. of *προίημι*, 'to give up, throw away' (or usually in indirect speech, 'to have given up, thrown away'). *ἀντεσθε*, 2 plu. impf. indic. mid. (or pass.) of *ἀνίημι*, 'you were being let go free' (rarely present with the *-i*, see DEIGMA, p. 168, footnote). *προδοθεῖσα*, nom. sg. F. 1st aor. ptc. pass. of *προδίδωμι*, '(she) having been betrayed'.

(b) ἔστημεν, καθίστη, θές, στήσονται, ἔστηκα, τοῦτο τέθηται, πολλὰ κατὰ νόμους καθέστηκεν, στήναι, δώσειν, ἔδιδοσαν, ἀφείθησαν, προησδύμεθα οὐδέν, ἐνεδίδοσαν, ἀφεῖσαν ἡμᾶς.

(c) *Impf. Iulic.* : *Act.* καθίστην, καθίστη, καθίσταμεν, καθίστασαν. προύδιδον, προύδιδομεν, προύδιδοσαν. παρετίθην, παρετίθει, παρετίθεμεν, παρετίθεσαν. *Pass.* καθιστάμην, καθίστατο, καθιστάμεθα, καθίσταντο. προύδιδόμην, προύδιδότο, προύδιδόμεθα, προύδιδόντο. παρετίθέμην, παρετίθετο, παρετίθέμεθα, παρετίθεντο. *2ndl Aor. Iulic. Mid.* ἀνείμην, ἀνεῖτο, ἀνείμεθα, ἀνεῦντο. παρεδόμην, παρέδοτο, παρεδόμεθα, παρέδοντο. προύθέμην, προύθετο, προύθέμεθα, προύθεντο.

EXERCISE XCIX

(a) But in the second generation the Alcmaeonidae became much more renowned amongst the Greeks than before. For Cleisthenes, tyrant at Sicyon, had a daughter whose name was Agariste, and he purposed to give her to wife to the best man that he should find of all the Greeks. He therefore had this proclamation made: 'Whosoever of the Greeks thinks himself worthy to become the son-in-law of Cleisthenes, let him come to Sicyon.' So there came there, as to a public (*lit.* 'proposed') contest, not only suitors from the rest of Greece, but from Athens in particular, Megacles the son of Alcmaeon and Hippocleides the son of Teisander. Now when they had all come, Cleisthenes first of all inquired the country and family of each, and afterwards, when they had declared this, he tried them thoroughly in respect of virtue and disposition and training. And they who came from Athens pleased him most, and of these Hippocleides pleased him more (than the other).

(b) But when the appointed day came, Cleisthenes

sacrificed a hundred oxen and set before (the suitors) a splendid dinner; and the suitors, after the dinner, proposed contests one with another in music and other arts. And Hippocleides, who had feasted sumptuously, bade the flute-player to play, and he began to dance himself, to his own satisfaction, no-doubt (*δῆπον, scilicet*, 'of course'). But Cleisthenes, on seeing this, became very grave; Hippocleides however abated not a whit, but further bade some one bring in a table, and first of all having taken his stand upon it, he danced some Spartan figures, and then some Attic ones as well, and thirdly, standing upon his head on the table, curvetted and capered with his legs. At this (*οὐν*) Cleisthenes naturally grew angry and exclaimed, 'O son of Teisander, you have danced away your marriage'. But he, as though not understanding, (*answered*), 'Hippocleides cares not' (*lit.* 'to Hippocleides (there is) no care'). So then Cleisthenes said, 'To each of the other suitors I give a talent of silver, but to Megacles I betroth my daughter Agariste in accordance with the customs of the Athenians'.

It was of this same (*δῆ*) Agariste that Cleisthenes was the son, who established for the Athenians their democracy after Hippias the son of Peisistratus had been expelled. And of the same house (or family) on his mother's side was Pericles, of whom, if you wish, you shall hear more sometime later.

EXERCISE C

1. ὁ δὲ αὐλητὴς αὐλήσει μετὰ τὸ δεῖπνον τοῖς ὄρχεῖσθαι δυναμένοις.
2. προβέντων οὖν τοῖς μνηστῆρσιν ἀγῶνα περὶ τῆς μουσικῆς.
3. καὶ καταστησάμενοι τὴν δημοκρατίāν οἱ Ἀθηναῖοι ἐγένοντο δυνατώτεροι ἢ τὸ πρότερον.
4. ὁ δὲ στρατηγὸς διαπειρᾶσάμενος¹ τῶν στρατιωτῶν τῆς ἀρετῆς, ἥδειν αὐτὸν δυνησομένους καταλαβεῖν τὴν πόλιν τῆνδε.
5. οἱ μὲν ἐνεδείκνυντο ἐμπειρᾶν πολλήν, οἱ δὲ ἀπέστησαν τοῦ ἀγῶνος.
6. ὁ

¹ But see *Deigma*, § 220. Thucydides however has in compounds ἐπειρᾶσάμην in preference to ἐπειρᾶθην as aor. of πειρᾶσθαι.

δὲ φίλος αὐτοῦ ἦταςεν αὐτὸν πρόσθαι τὰ κάλλιστα τῶν
ἐν τῷ θησαυρῷ. 7. ἀλλ' οὐκ ἐτέλμησαν ἐπιτίθεσθαι
τοῖς ἐμπόροις τοῖς τῆς Σάμου· μάλα γὰρ ἐφοβοῦντο
τὸν Πολυκράτη. 8. φανερὸς δὴ ἦν σεμνῦνόμενος,
ἐκείνων οὗτος ἔχθρῶς διακείσθαι φαινομένων. 9. τῷ
δὲ οἴνῳ οἱ πάλαι ἀεὶ ἐμεγύνυσαν ὕδωρ. 10. εἰ δὲ κρεμᾶς
σεαυτόν, οὐδεὶς σοι βοηθήσει.

EXERCISE CI

ἐκάθηρα, ἐθέρμηνα, ὥτρῦνα, ἐμαρτῦράμην, ὕκειλα,
ἐχαλέπηνα, ἐποίμηνα, ἡλάμην, ἥγειρα¹, ηὔφρανα,
ωξῆνα, ἐσεμνῦνάμην.

EXERCISE CII

But now I will tell you the story about a certain Gyges, an ancestor of Croesus. This Gyges, you must know, was a shepherd about four or five hundred years after the capture of Ilium, serving for hire the king of Lydia of that time. Now once when he was pasturing the flocks, suddenly a storm of rain came on and (there was) an earthquake and lo! a chasm in the earth in that place. So he descended into it and besides other marvellous things saw a hollow horse of bronze, which had windows, and through these he saw a corpse of superhuman size lying inside. Now the corpse had a gold ring on its hand; this then he drew off and departed. And not long after there was a muster of the shepherds; for month by month they used to send to the king a report of matters concerning the sheep. So he came there wearing the ring; and sitting down with the others, the moment he brought round the bezel of the ring towards himself to the inside of his hand,

¹ The same form serves also (in the Indic.) as aor. of *ἴγειρω* 'I arouse'; so that only the context can determine which of the two is meant.

he became invisible to the men that sat beside him. And so, wondering (at this), he brought round the bezel to the outside again and immediately became visible. He tested the ring therefore (to see) if it always had this power; and the result, as he found (lit. 'for him'), was this: whenever he turned the bezel round (lit. 'turning round') to the inside, he became invisible, when to the outside, visible. So on this account he contrived to accompany the messengers to the king and to go into the city. And by means of the ring he attacked the king without being seen, and after killing him became established on the throne.

EXERCISE CIII

(a) 1. οὗτῳ δὴ δεινὸν διηγήσω μοι μῦθον ὥστε μὴ
δύνασθαι με πιστεύειν αὐτῷ. 2. τοῦ μὲν θέρους οὗτοι
οἱ ποιμένες ἔνεμον τὰ ποιμνια ἐπὶ τοῖς δρεσιν, τοῦ δὲ
χειμῶνος ἐν τοῖς πεδίοις. 3. τοσοῦτος γὰρ ἦν ὑετὸς
ώστε δεῦν ἡμᾶς καταφυγεῖν ἐς τὴν οἰκίαν ποιμένος τινὸς
δοπερ εἰστάσειν ἡμᾶς. 4. ἰδὼν δὲ τοὺς ἀνδρας τούτους
μείζους ἡ κατ' ἄνθρωπον ὄντας οὐκ εἶτα τοὺς ναύτας
τοὺς μετ' ἐμοῦ ὀκείλαι τὰ πλοῖα. 5. καὶ διαφθείρασα
ἀργυρόφ τοὺς φύλακας ἀνέῳξε τὰς τοῦ δεσμωτηρίου
θύρας καὶ εἶταν ἐκφυγεῖν τοὺς δεσμώτας. 6. ἐπειδὴ
δὲ διγύας ἐπέθετο τοῖς ναύταις τοῖς τῷ ἥρωι ἐπομένοις
τὸ μὲν πρῶτον οὐχ οἰοί τ' ἥσαν ἀμύνεσθαι αὐτὸν, ἐπειτα
σφήλαντες ἀπέκτειναν αὐτὸν τοῖς δόρασιν. 7. εἰ δὲ
ἀθύμως ἔχεις, ἔσα με ἀπελθεῖν. 8. ἀπόβαλε οὖν τὸν
δακτύλιον τὸν παρὰ τοῦ νεκροῦ περιαρεθέντα· εἰ δὲ
μή, ἀδικήσεις τι. 9. ἀλλ' οὐ δυναμένη περιάγειν τὸν
δακτύλιον, ἔχαλέπηνεν· ἥδει γὰρ ἀεὶ ἀδηλος ἐσομένη
ἀπᾶσιν· καὶ οὗτος ἀπώλετο.

(b) 1. Since this was the case, we were bound not to leave any one behind. 2. Yesterday, when I wished it, you did not allow me to go. 3. You were angry with me unjustly because I asked of you for the soldiers what

you always promised them. 4. But when it was day, the four-hundred men accompanied us together in silence, in ranks (*lit.* 'drawn up') four deep. 5. When the allies had destroyed all the ships, they set up a trophy. 6. In ninety days they built and launched thirty ships. 7. Has not that man been accustomed to endure (or carry) these things since he became an ephēbus (*i.e.* since he was eighteen years old)? 8. You did not permit us to accompany you. 9. When he saw you standing on that side, he no longer defended himself from the enemy.

(c) 1. ἐπειδὴ δὲ ὁ βασιλεὺς εἴσασεν ἡμᾶς, εἰπόμεθα αὐτῷ πάντες. 2. ἐπεὶ δὲ οἱ ναῦται καθείλκυσαν τὴν ναῦν, ἐνεπλήσθη ὑδατος. 3. οἱ δὲ Ἀθηναῖοι ἔχαλέπηγαν¹ τῷ Περικλεῖ ὅτι οὐκ ἐπεξῆγεν αὐτούς. 4. ἀρ' εἴωθεν οὗτος δ τύραννος ἔστιαν ἐξῆκοντα ἡ ἐβδομήκοντα ξένους καθ' ἡμέραν; 5. ἐπεὶ δὲ ταῦτα οὕτως ἔχει, καθελκύσατε εὐθὺς τὰς πεντηκοντάρους καὶ καλέτε τὰ τῶν πολεμίων ναυπήγια. 6. ἐξ οὐ γάρ κατέστημεν ἐς δυστυχίαν, οἱ ἔνυμαχοι οὐκέτι ἔννεπονται ἡμῖν ἐς μάχην. 7. δποτε δὲ ἡγέλους δεικνύναι τὴν ἔξοδον, τότε δὴ ἐδυνάμεθα ἐκφυγεῖν. 8. ἔως εἰχεν ἀργύριον, ηὐώχει τοὺς φίλους. 9. ἐπειδὴ δὲ κατέλιπεν ἡμᾶς οὐκ ἐμέναμεν ἐκεῖ.

EXERCISE CIV

Erōs once saw not a honey-bee lying among the roses but was wounded by-its-sting (*lit.* 'being struck') in his finger. And running to Cythēra, he exclaimed, 'O mother, I am slain; a little winged snake, which the husbandmen call a bee, has struck me'. But she answered, 'If the sting of bee smarts, how much, thinkest thou, Erōs, do all they suffer whom thou dost shoot?'

¹ This use of the aorist, described as 'ingressive', denotes the moment of entering upon a state; e.g. *ἰβασίεντε* 'he became king', *ἰνδσησε* 'he fell ill'.

EXERCISE CV

(a) *Aor. Subj. Act.* πέμψω, πέμψης κτλ. φύγω, φύγης κτλ. *Mid.*: *Pres. Subj.* ποιῶμαι, ποιῆι κτλ. *Aor. Subj.* δανείσωμαι, δανείσῃ κτλ.

(b) 1. *Βούλευώμεθα*, 1 plu. pres. subj. mid. of *βούλεύω*. Let us take counsel with ourselves on these matters. 2. *ἰδωμεν*, 1 plu. subj. act. of *εἶδον* (used as 2nd aor. of *δρᾶν*). Let us see everything. 3. *ἐκβάλλητε*, 2 plu. 2nd aor. subj. act. of *ἐκβάλλω*. Do not expel these men. 4. *λέγωμεν*, 1 plu. pres. subj. act. of *λέγω*. What indeed are we to say to him? 5. *εἰπωμεν*, 1 plu. subj. act. of *εἶπον* (used as 2nd aor. of *λέγω*). *Φύγωμεν*, 1 plu. 2nd aor. subj. act. of *φεύγω*. *δράσομεν*, 1 plu. fut. indic. act. of *δρᾶν*. Are we to speak or to flee—or what shall we do? 6. *μάθωμεν*, 1 plu. 2nd aor. subj. act. of *μανθάνω*. How are we possibly (*δῆτα*) to learn all this? 7. *βούλεσθε*, 2 plu. pres. indic. (dep.) of *βούλομαι*. *σκεψώμεθα*, 1 plu. 1st aor. subj. (dep.) of *σκέπτομαι*. Do you then wish us to consider this? 8. *κρύψωμεν*, 1 plu. 1st aor. subj. act. of *κρύπτω*. Let us hide the money. 9. *τράπωμαι*, 1 sg. 2nd aor. subj. mid. of *τρέπω*. Whither am I to turn? 10. *θορυβείτω*, 3 sg. pres. impv. act. of *θορυβεῖν*. Let him not keep making first one disturbance and then another. 11. *θορυβήσητε*, 2 plu. 1st aor. subj. act. of *θορυβῶ*. Do not make (that) disturbance. 12. *βούλέσθω*, 3 sg. pres. impv. (dep.) of *βούλομαι*. Let no-one have such wishes (*lit.* 'wish such things').

(c) 1. *ἐνταῦθα δὴ μένωμεν*. 2. *μὴ γὰρ εἴπης τοῦτο μηδενί*. 3. *τί δὴ ἀγγείλω*; 4. *βούλεσθε οὖν ἔσω ἐσέλθωμεν*; 5. *βούλευέσθων δὲ ταῦτα*. 6. *μὴ δανείσῃ ἐκεῖνο τὸ ἀργύριον*. 7. *μηδεῖς ἤδη (or ἤδετω¹) τοῦτο*. 8. *ποιῶ φύγωμεν*; 9. *μήποτε λίπης τὴν τάξιν*. 10. *ἐκβάλωμεν τοὺς τυράννους*. 11. *δπως* (p. 144) *μὴ παύσῃ πονῶν*. 12. *μὴ παύσῃς τὸν ἵππον ἐκεῖνον*.

¹ The nor. impv. of the 3rd person (but not of the 2nd) is found as well as the nor. subj. in prohibitions.

(d) Once in the midnight hours, when all the tribes of mortals lie overcome with toil, Erōs came upon me by surprise and knocked-upon the bars of my door. 'Who knocks at the door?' said I; and Erōs replied, 'Open; I am but a babe, be not afraid. I am wet and have lost my way in the dark night.' And hearing this I took pity and quickly lit a lamp and opened (the door). And I saw a babe with wings and a bow and quiver, and I set him by the hearth-stone.

EXERCISE CVI

Amongst the wisest of all the Greeks whom we know by report was Solon the Athenian. For it was from him that the city of Athens began both herself to be excellently governed, and also to become an example and an education to the rest of mankind. Do you wish us then to examine by what action and policy (*lit.* 'having done and deliberated what') Solon did the city so much good? For there too, no less than in the rest of the Greek cities, affairs were controlled previously by a certain few of the citizens who indeed had the advantage in wealth, but, for the most part, used their power unjustly. Now in Athens these were called the Eupatrids, and they were so far masters of the land that they themselves had the working of the estates through the farmers, while the farmers always distressfully toiled on the land, enjoying the produce only in part, but in the government having no share in any way whatsoever. And besides, many of them under the stress of war (*lit.* 'being oppressed by wars') used to borrow from the Eupatrids, and then, becoming unable to repay their debts, were themselves reduced to slavery under their creditors (*lit.* 'those who had lent to them') in accordance with the laws of that time. How then, pray, was any one likely to advance a city thus diseased into the nobler arts and to a life really human?

EXERCISES CVI-CVIII

EXERCISE CVII

1. ὠφελῶμεν οὖν τὸς γεωργοὺς δόντες τὸς ἀγροὺς τούσδε.
2. διὰ τί οὐδὲ ὀπωστιοῦν ἀπολαύσωμεν τῶν καρπῶν τῶν ἀπὸ τῶν ἡμετέρων (αὐτῶν¹) ἀγρῶν;
3. τοποῦτον ἐδάνεισεν ἀργύριον ὥστε μὴ δεῖν ἐμὲ δανείζεσθαι παρ' ἄλλων φίλων.
4. πῶς οὖν ἔγωγε, δότις οὐκ ἔχω ἀργύριον οὐδέν, δανείζωμαι ὥστ' ἀποδοῦναι πάντα τὰ χρέα ταῦτα;
5. οὗτοι γὰρ κατασχόντες τὰ πράγματα ἡρχοντο ἐπιμελεῖσθαι τῶν ἄλλων πολεῖτῶν.
6. μὴ τίθεσθε νόμους οὕτως ἀδίκους ὥστε μηδενὶ παρεῖναι πειθεσθαι αὐτοῖς.
7. βούλεσθε οὖν τοῦτο δράσαντες κατέχειν πάντα τὰ πράγματα τὰ τῆς πόλεως;
8. οἱ δὲ γεωργοὶ νῦν πάσχουσι βαρέα.

EXERCISE CVIII

(a) *Passive*: 1st Aor. Subj. *ταχθῶ*, *ταχθῆσθαι* κτλ. πεισθῶ, πεισθῆσθαι κτλ. 2nd Aor. Subj. *σφαλῶ*, *σφαλῆσθαι* κτλ.

(b) 1. *ἔλθωμεν*, 1 plu. subj. act. of *ἔλθον* (used as 2nd aor. of *ἔρχεσθαι*). *ἴδωμεν*, 1 plu. subj. act. of *ἴδον* (used as 2nd aor. of *δρᾶν*). Let us go therefore into the house, in order that we may see your father and mother. 2. *στρατεύσει*, 3 sg. fut. indic. act. of *στρατεύειν*. *ἔλευθερωθῆ*, 3 sg. 1st aor. subj. pass. of *ἔλευθερον*. Who will march into the land of the enemy so that the maiden may be liberated? 3. *κρύψωμεν*, 1 plu. 1st aor. subj. act. of *κρύπτειν*. *διαφθαρῆ*, 3 sg. 2nd aor. subj. pass. of *διαφθείρειν*. Let us hide the statues of the gods, in order that they may not be destroyed by the enemy. 4. *ἐνεδρεύωμεν*, 1 plu. pres. subj. act. of

¹ In the phrases *ἡμέτερος αὐτῶν*, *ἡμέτερος αὐτῶν*, *σφίτερος αὐτῶν*, which may be used instead of the ordinary gen. plu. of the reflexive pronoun (*ἡμῶν αὐτῶν κτλ.*), *αὐτῶν* strengthens the *ἡμῶν κτλ.* implied in the possessive adjective. But *αὐτῶν* is only rarely added to a gen. plu. of the adj.

ένεδρεύειν. κλέψας, nom. sg. M. ptc. 1st aor. act. of κλέπτειν. λάθη, 3 sg. 2nd aor. subj. act. of λανθάνειν. Let us wait in ambush, in order that this man may not steal unnoticed. 5. βοηθήσατε, 2 plu. 1st aor. impv. act. of βοηθεῖν. πιεσθῶσιν, 3 plu. 1st aor. subj. pass. of πιέζειν. Succour the farmers therefore, that they may be no longer oppressed on account of their debts. 6. ἀποδημήσει, 3 sg. fut. indic. act. of ἀποδημεῖν. βασανισθῆ, 3 sg. 1st aor. subj. pass. of βασανίζειν. Solon will go abroad for ten years, in order that the new constitution may be tested. 7. διανεμοῦμεν, 1 plu. fut. indic. act. of διανέμειν. ξυντελῶσι, 3 plu. pres. subj. act. of ξυντελεῖν. We shall distribute the taxes (in such a way) that the rich may contribute the greatest part.

(c) 1. ἔρχομαι ἐς τὴν πόλιν ἵνα καινοῦς τιθῶ (see § 220) νόμους. 2. ἀποτέμψατέ με οὖν ἀπὸ τῆς πόλεως ἵνα βασανίζητε πάντας τοὺς ἔμοὺς νόμους. 3. δεῖ σὲ θᾶσσον πορεύεσθαι ἵνα μὴ καταλειφθῆς ὑπὸ τῶν ἀλλων. 4. οἱ δὲ πολῖται τὸ ἀχθος τῶν χρεῶν μεθιστάσιν ἵνα οἱ γεωργοὶ μηκέτι ταλαιπωρῶσιν οὔτως. 5. μὴ τοίνυν καταστήσητε (οἱ ἀγάγητε) ἐκείνους τοὺς γεωργοὺς ἐς δουλεῖαν· ταχὺ γὰρ ἀποδῶσουσι πάντα τὰ ὄφειλήματα. 6. οἱ δὲ γεωργοὶ σπεροῦσι τε καὶ φυτεύσουσι ἵνα ἀπολαύσωσι τῶν καρπῶν. 7. τίθει νόμους χρηστούς, ὡς φίλε ὅπως νομίζῃ τῶν σοφῶν.

EXERCISE CIX

In the first place then Solon lightened the burden of debt with which the farmers were oppressed, and passed new laws in order that the citizens might no longer be carried off into slavery on account of their debts. Next he divided all the Athenians into four classes according to the property of each; and he assigned to each class its privileges and taxes in such a way that the wealthiest should pay to the city the largest taxes and that they alone should be elected Archons, while those assessed

as possessing less should contribute less, but that all alike should vote at the elections for Archons in the assembly and conduct the audit of the Archons, and also that all should act as judges in law-suits in the Heliæa.

Thus did Solon free the citizens from the oligarchy of the Eupatrids and teach them to be their own rulers, willingly obeying the laws they themselves made. But after he had fixed all this by law so well, for himself he thought it best to go abroad for ten years so that the constitution might be freely tested in the absence of its author. But later, when some were annoyed because he had not absolutely confiscated for public use the lands of the Eupatrids, he answered in this way in the poem which he wrote about his own constitution :

I stood firm having cast a strong shield about both parties, nor suffered either to have an unjust victory.

EXERCISE CX

1. τίς δὴ κουφιεῖ τὰ ἀχθη οἰς πιεζόμεθα πολὺν χρόνον; 2. διανεμώμεν οὖν τὴν οὐσίαν ἐς δέκα μέρη ἵνα μηκρόν τι ἔχωμεν ἀπαντες. 3. ἀλλ' οὐ δεῖ τιμᾶν μηκροῦ ἀγαν (οἱ ἐνδεέστερον) τὴν οὐσίαν αὐτοῦ ὅπως τέλη ἐλάσσω ἐσφέρῃ τῇ πόλει· ἐκεῖνο γὰρ ἀδικον. 4. ἐκὼν ἀποδημήσει, ἵνα μὴ ἐκπέσῃ. 5. μὴ γὰρ ἀχθόμεθα δτι (οἱ better εἰ) ἐπρίατο τὸν δοῦλον ἡμῶν τριάκοντα μνῶν ἐφάνη γὰρ μάλα πολλοῦ ποιούμενος αὐτόν. 6. ἀλλ' οὐ ζηλῶ σε τοῦ πλούτου· ἵνα γὰρ δρθῶς κρίνης περὶ τῶν τοιούτων, δεῖ σε, ωσπερ ἔφη ποτε τῷ Κροίσῳ δ Σόλων, σκοπεῦν παντὸς τὸ τέλος ὅπως ἐκβήσεται. 7. μὴ δέχου τοῦ Φιλίππου δῶρα ὅπως μὴ αἰτιαθῆς προδοῖς (οἱ better ὡς τὴν πόλιν προδούς). 8. μῆποτε ἀδίκει ἔτερον ἵνα ἐτέρῳ χαρίζῃ· οὐδεὶς γὰρ θαυμάσεται σε τῆς ἀδικίας.

EXERCISE CXI

(a) *Pres. Subj.* : *Act.* ἀνατιθῶ, ἀνατιθῆς κτλ. *Mid.* ἀνατιθῶμαι, ἀνατιθῆ κτλ. *Act.* ἀνιῶ, ἀνιῆς κτλ. *Mid.* ἀνιῶμαι, ἀνιῆ κτλ. *Act.* ἀποδιδῶ, ἀποδιδῶς κτλ. *Mid.* ἀποδιδῶμαι, ἀποδιδῶ κτλ. *Act.* ἀνιστῶ, ἀνιστῆς κτλ. *Mid.* ἀνιστῶμαι, ἀνιστῆ κτλ.

(b) [μεθιστώμεθα, 1 plu. pres. subj. mid. of μεθίστημι. ἐνστάσαν, fem. acc. sing. 2nd aor. ptc. act. of ἐνίστημι.] *καταστῶμεν*, 1 plu. 2nd aor. subj. act. of *καθίστημι*. *καταστήσωμεν*, 1 plu. 1st aor. subj. act. of *καθίστημι*. *προιώσι*, 3 plu. pres. subj. act. of *προίημι*. *προιώνται*, 3 plu. pres. subj. mid. (or pass.) of *προίημι*. ἔκδιδω, 3 sg. pres. subj. act. (or 2 sg. pres. subj. mid. or pass.) of *ἔκδιδωμι*. *προδοῦσι*, dat. plu. M. (or N.) 2nd aor. ptc. act. of *προδίδωμι*. *προδῶσι*, 3 plu. 2nd aor. subj. act. of *προδίδωμι*. *προδῶσθε*, 2 plu. 2nd aor. subj. mid. of *προδίδωμι*. *ἀναβῆτε*, 2 plu. 2nd aor. subj. act. of *ἀναβάνω*. *καταβῶσιν*, 3 plu. 2nd aor. subj. act. of *καταβάνω*. *παραθῶμεν*, 1 plu. 2nd aor. subj. act. of *παρατίθημι*. *παρατιθῶμεθα*, 1 plu. pres. subj. mid. of *παρατίθημι*. *ἀνῆ*, (1) 3 sg. 2nd aor. subj. act., or (2) 2 sg. 2nd aor. subj. mid. of *ἀνίημι*.

EXERCISE CXII

(a) 1. If you have obeyed me, I shall leave you behind. 2. If you go away now, when will you be at home? 3. If, therefore, we are prudent, we shall repay our debts. 4. But if you come with us, you will both punish your enemy and gain a proper reward. 5. If you need soldiers, they will be at hand at once. 6. If these men do not stay, we shall all perish. 7. But if a truce is made, we shall lead you (to a place) where (lit. 'from which') you shall get provisions.

(b) 1. ἐὰν δὲ τότε παρῆς Ἀθήνησιν, ὄψομαι σε

EXERCISES CXI-CXIII

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ἐνταῦθα. 2. ἐὰν δὲ ὁ γεωργὸς μὴ ἀποδῶ τὰ ὄφειλήματα, δουλωθήσεται. 3. ἐὰν οὖν ὁφελῶμεν τοὺς φίλους, δικαίων ἀνδρῶν νομισθησόμεθα (or φανησόμεθα). 4. ἐὰν τειχίσητε ἔτι ἴσχυρότερον τὴν πόλιν, οἱ πολέμοι οὐ δυνήσονται αὐτὴν καταλαβεῖν. 5. ἐὰν δέξηται ἀργύριον, φεύγεται προδοστᾶς. 6. ἐὰν ἀδίκως πράσσωσιν, αἰτιᾶσθμεθα αὐτοὺς ἀδικίας (or κατηγορήσομεν αὐτῶν ἀδικίαν). 7. ὠνήσομαι δυοῖν ταλάντοιν τοὺς ἀγρούς, ἐὰν ἔθελης ἀποδέσθαι αὐτούς. 8. ἐὰν οὖν ἡμῖν ἔντηπτος, πολὺ τιμηθήσεσθε ὑπὲ τοῦ Κύρου.

EXERCISE CXIII

(a) It was in this way then that Solon became the first real statesman in Europe (lit. 'amongst those in Europe'), both by his foresight and by his moderation. For although he benefited as well as enfranchised the mass of the people, yet he did not desire the rich to be the victims of any unfairness, even if he did restrain them from their former high-handed oppression and wrong-doing, nor to be alienated from the community; but, on the contrary, he assigned to them in the constitution which he made, the greatest share of honour and power, and encouraged them, in order that they might still be willing to join in governing the city loyally together with all the rest.

(b) Nevertheless the constitution was not destined (lit. 'was not about') to remain for long in exactly the form in which he had set it. On the contrary (μὲν οὖν¹), even while he was still alive, it was changed to another form, the very one which he dreaded most, that of a 'tyranny', and that too by a man who was very dear to him, nor yet was he able to hinder him. However, the most important of Solon's laws still remained intact and brightened the life of the citizens for all time. And furthermore, the beginning of that change which took

¹ Cf. *Deigma*, p. 156.

place later, was a war to which he himself, now an old man, stirred up the citizens. But let us consider that to-morrow.

EXERCISE CXIV

1. ἐὰν οὖν καταπαύσῃς τοὺς πολίτας τούσδε τῆς ὑβρεως καὶ ἀδικίας, ἀριστα ποιήσεις τὴν πόλιν. 2. ἐὰν δὲ ἐάσῃς αὐτοὺς παθεῖν τὸ ἀνεπιεικὲς τοῦτο, δργιοῦμαι. 3. τί δὴ ποιῶμεν δπως τὸ σχῆμα τῆς πολιτείας μὴ οὕτω μεταβληθῆ; 4. ἐὰν γὰρ φοβήται τὴν ἀρχὴν τὴν τυραννικήν, πειράσεται τι πρᾶξαι δπως καταλυθῆ (οτ καταλύσῃ αὐτήν). 5. ἐὰν γὰρ τοὺς πολλοὺς ὀφελῆς τῇ τε προνοίᾳ καὶ τῇ μετριότητι, ἡ δόξα σου μενεῖ ἐσαεί. 6. μέμνησο τοίνυν ἀπονέμαι τοῖς σοφοῖς τὸ μέγιστον μέρος τῆς ἀρχῆς. 7. ἐμοῦ δὲ (ἔτι) ζῶντος μὴ μεταβάλῃς τὸ σχῆμα τῆς πολιτείας. 8. εἰ γὰρ δὲ βασιλεὺς πεισθήσεται¹ τοῦτον ἄρασθαι τὸν πόλεμον ἀνευ προνοίας, μαθήσεται ὑστερον πολλῷ ῥάον δν ἀρχεσθαι πολέμου ἡ καταπαύειν. 9. τοὺς ἀγροὺς τῶν ἐνοικούντων δημεύει ἵνα ἀπονέμῃ αὐτοὺς τοῖς στρατιώταις ἀντὶ μισθοῦ. 10. μὴ φοβεῖσθε καταπαύσαι τῆς ἀρχῆς τοὺς τυράννους, ἐὰν ἀδικῶσι τοὺς πολίτας.

EXERCISE CXV

(a) *Opt. Pres.:* *Act.* νομίζοιμι, νομίζοις κτλ. *Pass.* νομίζοιμην, νομίζοιο κτλ. *Opt. Aor.:* *Act.* πρᾶξαιμι, πρᾶξειας κτλ. *Mid.* πρᾶξαιμην, πρᾶξαιο κτλ. *2nd Aor. Opt. Mid.* ἀπολοίμην, ἀπόλοιο κτλ.

(b) καταβάλοιεν, 3 plu. 2nd aor. opt. act. of καταβάλλω. βούλοιντο, 3 plu. pres. opt. (dep.) of βούλομαι. ἀποφύγοις, 2 sg. 2nd aor. opt. act. of ἀποφεύγω. ἀποφεύγοιμεν, 1 plu. pres. opt. act. of ἀποφεύγω. οίκοιτο, 3 sg. pres. opt. mid. (or pass.) of οίκω. ἵδοιμεν,

¹ See *Deigma*, p. 177. The future tense expresses a strong warning or threat.

EXERCISES CXIV-CXVI

1 plu. opt. act. of εἶδον (used as 2nd aor. of ὁρᾶν). φροντίζοιτε, 2 plu. pres. opt. act. of φροντίζω. γένοιντο, 3 plu. 2nd aor. opt. (dep.) of γίγνομαι. ἐπιτάξειε, 3 sg. 1st aor. opt. act. of ἐπιτάσσω.

(c) 1. Oh that thou mightest come to that place! 2. We broke down the bridge, in order that the Lacedaemonians might not capture us. 3. In order that he might not escape, I stationed many guards there. 4. They made ready a fleet, in order that they might have the mastery over the enemy at sea.

(d) 1. μήποτε γένοισθε πολέμιοι ἡμῖν. 2. εἰ γὰρ οἱ φυγάδες ἐπανέλθοιεν. 3. καὶ εὐθὺς ἡλθομεν ἵνα μετέχοιμέν σοι τῆς σῆς εὐτυχίας. 4. τοῦτο γὰρ ἐποίησας ἵνα τὸν πλοῦτον ἀποδείξειας.

EXERCISE CXVI

O renowned Salamis, thou abidest still, I ween, sea-beaten, blest of the gods, far-famed amongst all men for ever.

(a) It was about five hundred and ninety years (*lit.* 'the five-hundredth and ninetieth year') before the birth of Christ when, having at length drawn up the Athenian constitution, Solon sailed away that he might become acquainted with the countries and cities of men of other lands. And returning after ten years, and being still more honoured by the citizens, he urged them to a very great task, although he was now quite old, in order that the city might not only be well governed independently by herself on land, but also win some power by sea. Now if you look at the map, you will see a large island in the Saronic Gulf just opposite to Athens, the name of which was Salamis. But at that time the masters of this island were not the Athenians, but their rivals and foes, the Megarians, nor could the Athenians acquire naval power while their enemy held such a base (of action), lying so near to the city itself and her harbours.

(b) For when Salamis had seceded, the Athenians, losing heart, decreed the penalty (of) death if any one should propose to recover the island. So the old man made no speech then, but having composed in secret an elegiac poem and practised declaiming it from memory (*lit.* 'how he should utter it by word of mouth'), he suddenly burst into the market-place wearing (*lit.* 'having put on') an islander's dress with a felt-hat on his head (*lit.* 'and having set (on his head) a felt-hat') as if just returned from somewhere abroad; and when a large crowd had run together, mounting the auctioneer's stone, he went through from beginning to end (*δι-εξ-*), chanting, his elegiacs, of which this is the beginning:

I am come¹ myself, a public crier, from lovely Salamis offering, instead of wares for sale, a song, a fair setting of words.

And there are also these other verses preserved to us of the same song:

Let us go to Salamis to do battle for the lovely isle, and to put from us our bitter disgrace.

EXERCISE CXVII

Now the Athenians, observing that this, which indeed was very welcome to themselves also, was said by a man who was very highly honoured, no longer endured with patience but undertook war with a great effort and carried it through. First they anticipated (the enemy's movements) by capturing the harbour of Megara, called Nisaea (—a certain young man was in command of the army, either the whole or part of it, a friend of Solon and the most powerful man of (those of) the time, by name Peisistratus). The Athenians therefore, having thus subdued (*lit.* 'brought over to their side sc. by force of arms') Salamis, took possession of the lands of the inhabitants in accordance with established custom

¹ On this use of the Greek Aorist (of events immediately preceding the time of speaking) see p. 27, footnote 1.

at that time, in order to allot them to their own citizens; and they sent many allotment-holders in order to hold the island securely. Such was the punishment the unhappy Megarians incurred. But after this the Athenian fleet now began to be increased to a large (size).

EXERCISE CXVIII

1. ο δὲ Σόλων ἔτεσιν ὑστερον δέκα (ορ μετὰ δέκα ἔτη) κατῆλθεν ἵνα ἔργα μείζω ἀραιτο (ορ ἐπιχειρίσει) καὶ χαλεπώτερα. 2. τότε δὴ αἰσθόμενος τοὺς Ἀθηναίους οὐ δυνησομένους οὕτε κατὰ θάλασσαν τὸ κράτος κτᾶσθαι οὕτε τὴν ἐμπορίαν αὐξάνειν ἐὰν μὴ τὸ πρῶτον παραστήσωνται τὴν Σαλαμῖνα, προτρέπει αὐτοὺς πόλεμον ἀραιθαί πρὸς τοὺς Μεγαρέας. 3. τοὺς γὰρ Ἀθηναίους ἔφη δεῖν τοὺς Μεγαρέας ἐκβαλεῖν ἀπὸ τῆς νῆσου τῆσδε, ἵνα τοῖς τε ἑαυτῶν λιμέσιν ἀμύνωσι καὶ ἀφορμὴν ἔχωσι βεβαίαν τῆς ἐμπορίας. 4. τοὺς οὖν πολεῖτᾶς ἵνα (τοσούτῳ) πλέον πείθοι τολμᾶν καὶ τοῦτο, ἐσέπεσέ ποτε ἐς τὴν ἀγορὰν καὶ κινδύνεύων θανάτου (δίκην) ὀφλεῖν¹ ἀνέβη ἐπὶ τὸν τοῦ κήρυκος λίθον ὥσπερ ἀποδωσόμενός τι.

EXERCISE CXIX

(a) *Opt. Pass.*: 1st *Aor.* πεμφθείην, πεμφθείης κτλ. 2nd *Aor.* ἀποσταλείην, ἀποσταλείης κτλ. *Opt. Act.* *Pres.* τελοίην, τελοίης κτλ. *ζημιόην*, *ζημιόης* κτλ.

(b) 1. O that the oligarchs may be deposed! 2. Where, pray, would you be to-morrow? 3. We should gladly receive you, if you would come hither. 4. If this man should become the leader of the people, all would trust him. 5. Mayest thou not stumble to-day! 6. If we were not to pay the tribute, we should be justly put on our trial for injustice.

¹ Some ancient grammarians accent this inf. δολεῖν and the corresponding participle δολων. See Liddell and Scott, *sub voc.*

EXERCISE CXX

(a) But Peisistratus, having gained great honour in the city from the victory, was now encouraged to a greater hope. For at that time, as no doubt you remember, governments by tyrants were coming into being in the majority of the Greek cities, by some one man amongst the wealthier (citizens) having made himself leader of the people and having removed the oligarchs from the government by force, so that he might himself become established as sole master of all. Now there still remained in Athens, even after Solon's law-giving, the strife between the farmers and the Eupatrids. For the farmers, although no longer carried off to slavery on account of their debts, yet suffered very severely. So they willingly entrusted themselves to Peisistratus, in the hope that, having gained the supremacy in the city, he might perhaps render their life better.

(b) Now one day he came forward into the assembly displaying what seemed to be many wounds in his body and asserting that he had been beaten by (*lit.* 'having received blows at the hands of') his (private) enemies and thus wounded, as being opposed to them on behalf of the people. Then at last the citizens, greatly excited, gave him a body-guard of fifty club-bearers; for, said they, if he were to have guards, not only would he personally be safer than before, but perhaps he would be able to effect some change in the constitution. So being thus strengthened Peisistratus seized the Acropolis and made himself tyrant.

EXERCISE CXXI

1. *εἰ γὰρ ἐνεγκαίμεθα κλέος μέγα ἐκ τοῦ πολέμου, οἱ πολῖται θαυμάζοιεν (or τημῷεν¹) ἀν πολὺ ἡμᾶς ἐπανελθόντας.* 2. *ἡδέως (or ἀσμένος) ἀν εἰδείην σε*

¹ *Deigma*, § 276.

EXERCISES CXX-CXXII

ἀσφαλῶς ἐπανελθόντα. 3. *νῦν δὴ εἴ οἱ πλούσιοι τοὺς γεωργοὺς ἔστι δουλείαν ἄγοιεν (or δουλοῖεν) τῶν ὄφειλημάτων ἔνεκα, τίς οὐκ ἀν εἴποι δτι ὡς ἀδικώτατα πράσσουσιν;* 4. *εἴ δὲ ὑπὲρ σοῦ τῷ τυράννῳ ἀνθισταίμην, ἵσως ἀν κακὸν τι πάσχων καὶ ('actually') ἐκπέσοιμι ἐκ τῆς πόλεως.* 5. *κακῶς δὴ πράσσοις ἀν, εἰ ἐπισταίης (or ἐφισταῖο, §§ 255, 253) ἐπὶ τοῦ τείχους ἐπιτιθεμένων τῶν πολεμίων.* 6. *διὰ τί δὴ οὐκ ἐθέλουσιν οἱ γεωργοὶ καινοὺς μαθεῖν τρόπους τοῦ γεωργεῖν ἵνα πλείω κομίζωνται ἐργαζόμενοι τοὺς ἄγρους;* 7. *μὴ οὖν ἐπιτρέψῃτε τοῖς δλίγοις τὴν δύναμιν, εἴ γε βούλεσθε εὐ οἰκεῖοθαι τὴν πόλιν (or εὐ πολιτεύεσθαι).* 8. *ἐκεῖνος δὲ προδοσίας ἀλοὺς ἐστερήθη τῶν κτημάτων ἔπειτα ἀπέθανεν ὑπὸ τῶν ἔνδεκα.*

EXERCISE CXXII

(a) *Opt. Act.: Pres. μεθείην, μεθείης κτλ. 2nd aor. μεθείην, μεθείης κτλ. Opt. Mid.: Pres. παραδιδόμην, παραδιδόο κτλ. 2nd aor. παραδόμην, παραδοῖο κτλ. Opt. Pres. δυναίμην, δυναῖο κτλ. ἐπισταίμην, ἐπισταῖο κτλ.*

(b) *περιδώμεθα, 1 plu. 2nd aor. subj. mid. of περιδώμηι, 'let us wager'. ἐπιθεῖμεν, 1 plu. 2nd aor. opt. act. of ἐπιτίθημι, 'O may we impose!' [ἐπίσταται, 3 sg. pres. indio. (dep.) of ἐπίσταμαι, 'he understands'.] ἐπίστηται, 3 sg. pres. subj. (dep.) of ἐπίσταμαι, 'let him know'. ὑφειμένος, nom. sg. M. perf. ptc. mid. of ὑφίημι, 'having lowered, let down (for oneself), e.g. one's sails'; hence 'having lowered one's tone or attitude'. ἀφεθεῖς, nom. sg. M. aor. ptc. pass. of ἀφίημι, 'having been dismissed'. προστη, 3 sg. 2nd aor. indic. act. of προστημι, 'he stood before i.e. so as to protect'. ἀναβᾶσι, dat. plu. M. (or N.) 2nd aor. ptc. act. of ἀναβαίνω, 'to people who have gone up'. καθιεῖσι, dat. plu. M. (or N.) pres. ptc. act. of καθίημι, 'to people who are letting down'. ἀφέστατο, 3 sg. plupf. indic. pass. of ἀφίστημι, 'he had been put away,*

removed'. [ἀφίστατο, 3 sg. impf. indic. mid. (or pass.) of ἀφίστημι, 'he was seceding' or 'was being put away'.] ἀφίστας, nom. sg. M. pres. ptc. act. of ἀφίστημι, 'setting over, setting in charge of'. ξυνῆκας, 2 sg. nor. act. of ξυνίημι, 'thou didst understand'. προδοῦσαν, acc. sg. F. aor. ptc. act. of προδίδωμι, 'a woman (acc.) who has betrayed'. ἀνείπο, 3 sg. plupf. indic. pass. of ἀνίημι, 'he had been let go free'. ἐφῆν, 1 sg. impf. indic. act. of ἐφίημι, 'I was letting go against'. ἀφεῖναι, aor. inf. act. of ἀφίημι, 'to dismiss' (or usually in indirect speech, 'to have dismissed'). μετεῖναι, pres. inf. of μέτειμι, in Attic only impers. μέτεστι, 'to be (for some one) a share of'. ἀπείη, 3 sg. (pres.) opt. of ἀπειμι, 'O that he were absent!'

EXERCISE CXXIII

Having thus become tyrant, Peisistratus for all that (δύως) by no means used his power to the hurt of the city. For the Alcmaeonidae, who were the richest of the Eupatrids and most hostile to Peisistratus himself, having become afraid of him, less they should suffer some irreparable injury,¹ fled from the country, leaving their own lands, a very large part of the territory of Attica, unoccupied. So Peisistratus seized this land and bought still more, contributing (*lit.* 'paying') the expense from his own property right royally, in order that he might establish the farmers themselves as masters of their own farms; for he himself was greatly enriched (both from other sources and) especially from certain gold mines which he worked in Thrace near the river Strymon. Nor did he take thought merely for the bodily needs (*lit.* 'bodies') of the people and the well-being of their life, but devised many means of creating (*lit.* 'that he might create') also the highest intellectual relaxations (*lit.* 'highest for the intellect') from toil by establishing in the city poetic contests and tragic choruses.

¹ This is a common Greek euphemism for 'be put to death'.

EXERCISE CXXIV

1. ἐφοβούμην μὴ τῇ δυνάμει ἐπὶ κακῷ χρῶ. 2. οἱ δὲ ἄρχοντες πολλὰ μηχανῶνται δπως τοῖς πολίταις τῶν πόνων τιθῶσιν ἀναπαύλας. 3. φοβούμεθα γὰρ μὴ σὺ οὐ καθιστῆς ἡμῖν ἀγῶνας περὶ τῆς μουσικῆς. 4. μὴ τοίνυν φοβεῖσθε μὴ οὐ ξυντελῶμεν ἡμεῖς μέρος τι τῆς δαπάνης τῆς τῶν καινῶν νεῶν ἀπὸ τῶν ἡμετέρων (αὐτῶν¹) χρημάτων. 5. κατῆλθον οὖν ἐς τὴν πατρίδα ἵνα ἐκβαλόντες τὸν τύραννον καταστήσειν τοὺς ὀλίγους. 6. καὶ τοῖς χρήμασι κάλλιστα ἔχρωντο δπως ὡφελοῖεν τοὺς πολίτας. 7. δὲ στρατηγὸς τοὺς μὲν στρατιώτας ἐπανελθεῖν ἐκέλευεν² ἐπὶ τὴν ὑλην ἵνα μὴ ἐν τῷ φανερῷ ('openly', 'within view') παρέχοιεν ἔαυτοὺς τοῖς πολεμίοις αὐτὸς δὲ ἔμενε μόνος παρὰ τῇ ὁδῷ. 8. μὴ τοίνυν φοβοῦ ἀνθίστασθαι μήτε τυράννοις μήτε τοῖς ὀλίγοις μήτε τῷ δῆμῳ ἐὰν ἀδικῶσιν. 9. εἰ δὲ προτίθειμεν καὶ ἡμεῖς ἀθλα τοῖς ἡμετέροις ποιηταῖς, ἵστως ἀν al τραγῳδίαι αὐτῶν βελτίους γίγνοιντο.

EXERCISE CXXV

(a) (See § 266) *Indic.* : Pres. ἀπειμι, ἀπει κτλ. *Impf.* ἀπῆι, ἀπῆισθα κτλ. Pres. ἔξειμι, ἔξει κτλ. *Impf.* ἔξηι, ἔξηισθα κτλ. Pres. πάρειμι, πάρει κτλ. *Impf.* παρῆι, παρῆισθα κτλ.

(b) 1. The Greeks would not have had the mastery over the islands of the Aegean Sea if they had not possessed a fleet. 2. Would that he had not come forward now to the speaker's platform. 3. Let us go to Salamis, O citizens, that we may put from us great disgrace. 4. I would not thus have now summoned you to go eagerly to the war, if I did not see that the (proposed) peace was sure to be disgraceful. 5. For if you had done what was needful before, you would not now

¹ See p. 73, footnote.

² See p. 28, footnote 3.

be obliged to take counsel. 6. For if the generals were men, we should not have been withdrawing from this place. 7. If we once go out, we shall never return. 8. Yet if you were to go out of the city, it would not be possible for you to return.

(c) 1. εἰ γὰρ δὲ Σόδας μὴ παρῆλθεν ἐστὶ τὴν ἀγορᾶν ἐκείνην τῇ ἡμέρᾳ, οἱ Ἀθηναῖοι οὕποτε ἀν κατεῖχον τὸ κράτος τῆς θαλάσσης. 2. εἰ γὰρ μὴ κατεῖχον τὴν Σαλαμῖνα, οὐκ ἀν ἐδυνήθησαν οὕποτε ἀσφαλεῖς ἐξιέναι ἐκ τῶν ἑαυτῶν λιμένων. 3. εἰ γὰρ μὴ ἐκινδυνεύομεν τὴν υῆσον ἀπολέσαι. 4. εἰ δὲ οἱ τοῦ δήμου προστάται μὴ ἀτεχνῶς ἐφαίνοντο εὐήθεις (οἱ ἀξένυετοι), οὐκ ἀν υῦν ἐσῆμεν ἐτὸν μέγαν κίνδυνον τοῦτον. 5. υῦν δὲ αἰσχροκερδεῖς δυντες αἴρονται τοῦτον τὸν ἀγώνα ἐτὸν ἐξυμφέρον ἑαυτοῖς (οἱ ἑαυτῶν). 6. εἰ τοινυν τῇ δυνάμει εὐ τε καὶ δικαίως ἔχρησαντο, υῦν ἀν πάντες ἀπεδίδοσαν αὐτοῖς τὸν τε ἔπαινον καὶ τὴν χάριν (lit. ‘*the (proper) praise and gratitude*’). 7. κελεύωμεν οὖν τούτους ἐξιέναι ἐκ τῆς πόλεως καὶ εὐλαβῶμεθα δπως μῆποτε ἔπαινάσιν.

EXERCISE CXXVI

(a) And at the chief festival, the Great Panathenaea, which was held not annually but every fifth year, Peisistratus introduced a splendid contest for which we are still grateful to him, even now. For the Homeric poems, the Iliad and the Odyssey I mean, had not yet been written down in (*lit.* 'into') a permanent and definite form; but the rhapsodes used to recite them in very many ways, at one place in one way, at another in another way, as each chose, as they went about through the cities of Greece. And thus already many false and alien elements were being constantly inserted into the ancient Epos. And men who had great skill in the craft feared lest still further insertions should be made in them.

(b) Peisistratus therefore (to return to him), as tyrant of the city which laid claim to the leadership of all the

Ionians, first of all purified the island of Delos with solemn rites ($\sigmaεμνώς$) and invited all the Ionians from Asia Minor to assemble there, to celebrate the Panionian festival with most magnificent appointments. And next he collected and revised the greatest (work) of Ionian literature, the Homeric poems, so that they might be properly recited at the Panathenaea. But they say that either he or Solon himself was guilty of just one forgery (*lit.* 'forged just one thing') by inserting two verses into the Catalogue of the Ships, so that Salamis should appear to have been allied at one time of old to the Athenians or have been subject to them. For, it says, Ajax, who was of Salamis according to the poem,¹

'leading' his own ships 'brought them to anchor where stood the battle-lines of the Athenians'.

But perhaps one might pardon for this interpolation him who secured the island for his own city, especially when we remember that there was great danger but for Peisistratus lest the Homeric poems might be corrupted (*or* 'destroyed') in countless ways.

EXERCISE CXXVII

1. δεινὸν δὴ ἀν ἦν εἰ τὰ τοῦ Ὄμήρου ἐπὶ διεφθάρη. 2. εἰ γάρ δὲ Πεισίστρατος μὴ τότε κατεγράψατο τὰ ἔπη, μέγας ἀν ἦν κίνδυνος μὴ πολλὰ ἐντιθεῖτο ψευδῆ (ἐσ αυτά²). 3. ἐσαεὶ τοίνυν τῷ Πεισίστράτῳ εἰσόμεθα χάριν τῆς ἐπιμελεῖταις ἥπερ ἔνυνέλεξε τὰ ἔπη. 4. εἰ γάρ παρῆμεν τῇ ἑօρτῇ ἐκείνῃ ἐν Δήλῳ ἀγομένῃ· μάλα γὰρ ἀν ἥδομεθα. 5. καὶ ὑστερον διὰ πολλῶν ἐτῶν πολλοί τε ἀλλοι καὶ οἱ Ἰωνες ἀπαντες ἔνυνέσταν ἐς τὴν Δήλουν ἵνα ἀκούοιεν τῶν φαψφδῶν. 6. ὥστε εἰ περιτοις περὶ τὰς Ἐλληνικὰς πόλεις εὐρίσκοις ἀν πολλοὺς οἵους τέ δυτας ἄδειν ἀπὸ στόματος τῆς τε Ἰλιάδος καὶ τῆς Ὀδυσσεῖας φαψφδίας μακράς. 7. ἵθι τοίνυν καὶ ἀκούοντος αὐτῶν.

¹ For this meaning of $\delta\eta$ see p. 9 and footnote.

* This phrase is correct but really not needed.

EXERCISE CXXVIII

(a) *Pres. Subj.*: *Act. νικῶ, νικᾶς κτλ.* *Pass. νικῶμαι, νικᾶ κτλ.* *Act. ἀξιῶ, ἀξιοῖς κτλ.* *Pass. ἀξιώματι, ἀξιοῖ κτλ.* *Mid. (Dep.) πειρῶμαι, πειρᾶ κτλ.* *Mid. καταδουλῶμαι, καταδουλοῖ κτλ.*

(b) *Pres. Opt.*: *Act. νικόμην, νικόμης κτλ.* *Pass. ἀξιούμην, ἀξιοῦ κτλ.*

(c) O that I might try! O that I might enslave! O that they may deem worthy! We are conquering (or 'let us conquer'). O that we may conquer! He is deeming worthy (or 'thou art being deemed worthy'). O that they may liberate! They were stirred up, they hastened. They were coming up to help. They were trying. O that they may try! Let them try (or 'they are trying'). We will never make trial of slavery. You will never escape. This shall never happen. He certainly will not jeer (3 sg. 1st aor. subj. act.; or 'do not jeer', as in (d) *infra* and footnote 2). Do not fall (2 sg. fut. indic. dep.; or 'he certainly will not fall', 3 sg. 2nd aor. subj. act.).

(d) οὐ μῆποτε ὥμιν ἐπιθῶνται. τοῦτο δὴ κακοὺς οὐ μῆποτε ποιήσῃ ἀμείνους. οὐ μὴ παύσωμαι μανθάνων καινά. οὐ μὴ σκώψῃ.² οὐ μὴ περιμενεῖς.

EXERCISE CXXIX

Fighting as champions for the Greeks at Marathon the Athenians laid low the might of the gold-wearing Medes.

(a) Yes, I should be very willing indeed to tell you (lit. 'tell you willingly') about the battle at Marathon; it would, however, be tedious if I were to try to explain why the Medes (for so the Athenians called the Persians)

¹ The form may, of course, be also 3 sg. pres. subj. act. or 2 sg. pres. subj. mid. But, standing alone, these cannot be translated.

² Note that the Fut. of *σκέψω* is always the Mid. Dep. *σκέψομαι*.

EXERCISES CXXVIII-CXXX

invaded Greece. So I will relate the most important points briefly. After the death, you must know, both of Cyrus, who conquering Croesus subjected the Ionians also together with the Lydians, and of Cambyses his son, who subdued the Egyptians, Dareius became king¹ of the Persians. But in the time of Dareius the Athenians besides others of the Greeks helped the Ionians in their revolt from the Persians, in the hope that they might perhaps free them. Dareius therefore being angered said: 'I will never forget the Athenians, and that they may not trouble me again, I will march against them and I will make all the Greeks subject to me.'

(b) He resolved therefore to reinstate in the tyranny Hippias, the son of Peisistratus, who had been banished a few years before by the Athenians. Accordingly he equipped a huge armament and summoned Hippias to him and embarked him and his followers on board ship. Thus in the year 490 B. C. the Persians started against Athens; and the general assented to Hippias when he urged (him) to encamp on the plain of Marathon and fight there.

EXERCISE CXXX

1. οἱ δὲ Ἀθηναῖοι ἔπειρψαν Φειδιππίδην τὸν κῆρυκα ἐς Σπάρτην αἰτοῦντα τὸν Λακεδαιμονίους βοηθεῖν σφίσιν ἐπὶ τὸν Πέρσας. 2. εἰ τοίνυν μῆπω ἀνέγγως τὴν φύὴν τὴν ὑπὸ τῶν ἡμετέρων ποιητῶν τινὸς ἔνυτεθεῖσαν περὶ τοῦ Φειδιππίδου τοῦδε, (σκόπει, pp. 144 f.) δπως ἀναγνῶσῃ αὐτήν. 3. καὶ τρέχοντι αὐτῷ φανεῖς ὁ Πᾶν “οὐ μὴ ἐπιλάθωμαι” ἔφη “τὸν Ἀθηναῖον, βοηθεῖν αὐτοῖς”. 4. καὶ δευτεραῖς ἀφίκετο ἐς Σπάρτην ὁ Φειδιππίδης. 5. οἱ δὲ Λακεδαιμόνιοι οὐκ ἔφασαν δύνασθαι πορεύεσθαι, τῆς σελήνης δὴ οὔπω πεπληρωμένης. 6. ἐν δὲ τούτῳ ἡγουμένου τοῦ Ἰππίου οἱ Πέρσαι ἀποβάντες ἐς τὸ Μαραθώνιον πέδιον ἐστρατοπεδεύοντο ἐν αὐτῷ ὡς ἐπιτηδεῖω δύτι τοῖς ἵππεῦσιν (or τῇ ἵππῳ).

¹ For ἐβασίλευε became king see p. 70, footnote.

7. δῆμος δὲ ἐν αὐτῇ τῇ μάχῃ, ὡς γε δοκεῖ, οὐδὲν ἔχρωντο τοῖς ἵππεῦσιν. 8. τέλος δὲ ἡδη νικησάντων τῶν Ἀθηναίων ἀφίκοντο οἱ Λακεδαιμόνιοι χελίους διάκοσίους σταδίους πορευθέντες ἐν τρισὶν ἡμέραις. 9. καὶ ἔχώρησαν τότε ἐς τὴν Μαραθώνα ἵνα ἰδοιεν τοὺς τεθνηκότας τῶν Περσῶν· καὶ ἰδόντες αὐτοὺς καὶ ἐπαινέσαντες τοὺς Ἀθηναίους ὡς ἀνδρείους γενομένους ἐπανῆλθον οἰκαδε.

EXERCISE CXXXI

(a) 1. If he had seen the boys doing wrong, he would have beaten them. 2. He will continue to hate (*lit.* 'hating'), not merely any one (*lit.* 'not merely if any one') who may do him some injustice, but any one whom he may have suspected of being better than himself. 3. If you stay with me, I will surrender to you both the lands and everything else which I promised. 4. If you choose war, come here no longer without arms. 5. If it were necessary to do wrong or to be wronged, I should choose rather to be wronged than to do wrong. 6. They would have escaped (*or* 'turned to flight'), if they had sailed out of the harbour immediately. 7. Even if this man were to give us gifts, he would never persuade us. 8. If there are altars, there are also gods; well, but there are altars, and so there are gods. What do you say to that?

(b) 1. ἐάν τις κλέψῃ ταῦτα, κολασθήσεται. 2. εἴ τις πῖοι ἔκείνου τοῦ πάματος, ἀποθάνοι ἀν δῆποι. 3. εἴ γάρ ἀργύριον ἔδωκας αὐτῷ, ἐπεισας ἀν (αὐτόν). 4. εἴ δὲ ἦδει τοὺς πολίτας ὑβριν ἀποδεῖξαντας, ἔξημον ἀν αὐτοὺς ἡδη. 5. εἴ τοινυν προθῦμοιο ἵστρος γενέσθαι, τί δράσεις ἀν; 6. ἵσως ἀν θαυμάζοις εἴ εἴποιμι δτι βούλομαι¹ σὲ μᾶλλον τὰ ἐπιτήδεια ἔχειν ἢ αὐτός (cf.

¹ The English 'I wished' may be either oblique for 'I now wish' (Gr. *θεόλομαι*, § 320) after 'I were to say' treated as a Past tense, or for 'I wished on that previous occasion' (Gr. *ἐθεόλομην*) if 'I were to say' is treated as a mild Future. Unhappily both constructions are correct in English, which, as so often, is ambiguous in a sentence standing alone without any context.

DEIGMA, p. 104, *footnote*). 7. ἐάν ἐκφύγω ἐκ τοῦ δεσμωτήριου, παραβήσομαι τοὺς νόμους. 8. εἰ γάρ ὁ Δημοσθένης μὴ ἀνθίστατο, ἡδη ἀν ἐκράτουν τῆς Ἑλλάδος οἱ Μακεδόνες.

EXERCISE CXXXII

If a man at any time goes to Greece (and indeed you will soon be able, if you prefer, to make the journey by land and not merely by sea), he is, of course, eager above all to see (with his own eyes, *κατ-*) Marathon and the island of Salamis. And if you should perchance wish to know where Miltiades stood or where Hippias lost one of his teeth by coughing violently, you would no doubt find a guide who for (*lit.* 'having received') three obols would be ready to show you (these spots). Yes, and if you go up on to the mound in the middle of the plain and stand amidst the asphodels and aloes beneath which lie the bravest of the Athenians, a hundred and ninety-two in all, who were killed in the battle with Callimachus the polemarch and Cynegeirus the brother of Aeschylus, the thought (*lit.* 'remembrance') of that battle will, I am sure, come into your mind. For in front (of you) lie in a circle the hills from which the Athenians and the Plataeans ran to battle with the Persians when they saw them (*or* 'realised that they were') beginning to embark on their ships—for they were going away in order to sail round Sunium and in the absence of the army seize the city—and behind (you) the sea into which the Persians were driven when fleeing to the ships in the hope of being saved, while the Greeks continually pursued and struck them with spears (which) by now (were) stained with blood.

That day therefore has rightly been counted the beginning of the Greeks' pre-eminence amongst the nations; and so with good reason the poet Simonides wrote this epigram on the dead:

These men crowning their own beloved land with renown unquenchable, spread over themselves death's

dark-blue cloud ; nor in death are they dead ; since their valour brings them glory from above and raises them up again from the house of Hades.

EXERCISE CXXXIII

1. ἔτος δὲ ἦν τετρακοσιοστὸν καὶ ἑνενηκοστὸν πρὸ τοῦ γενέσθαι τὸν Χριστόν, δε τὴν γουμένου τοῦ Μίλτιάδου ἔδν (i. e. 'with the addition of') χιλίοις Πλαταιεῦσιν ἐν Μαραθῶνι ἐνίκησαν τοὺς Πέρσας οἱ Ἀθηναῖοι. 2. τῶν δὲ Μῆδων ἔξακισχίλιοι δὴ καὶ τετρακόσιοι (οἱ ἐξ ἔξακισχίλιους δὴ καὶ τετρακοσίους) ἀπέθανον ἐν τῇ μάχῃ τῆς. 3. νῦν δὲ ἀσφόδελοι φύουνται καὶ ἀλόαι ἐπὶ τοῦ σωροῦ ὑφ' οὐ κεῖται τὰ δυτά τὰ τῶν Ἀθηναίων. 4. ἐὰν δὲ βούληται τις τὸ Μαραθῶνιον πέδιον κατιδεῖν, ἀναβαίνει ἐπὶ τὸν σωρὸν τοῦτον. 5. πάρεστι γάρ ἐνθένδε καθορᾶν τά τε δρη καὶ τὴν θάλασσαν. 6. καὶ κατὰ μὲν τὸ μέσον τὸ πρῶτον ἐκράτουν οἱ Πέρσαι, τὰ δὲ κέρα ἐκάτερα ἐνίκων οἱ "Ἐλληνες καὶ ἐλάσαντες τοὺς πολεμίους ἐσ τὰς λίμνας καὶ ἐσ τὴν θάλασσαν καὶ ἐπειτα ἐπιστρέψαντες, ἐσ χεῖρας ἥλθον τοῖς κατὰ τὸ μέσον. 7. τότε δὴ εἴ πη φεύγοιεν ἐσ τὰς ναῦς οἱ Μῆδοι, οἱ "Ἐλληνες ἐπειρῶντο κωλύειν αὐτούς. 8. δύως δὲ οἱ πολλοὶ τῶν Πέρσῶν ἐσώθησαν καὶ περιέπλευσαν τὸ Σούνιον εἴ πως εὑροιεν ἀφυλάκτους τὰς Ἀθήνας. 9. ἐφθασαν δὲ οἱ Ἀθηναῖοι ἀφικόμενοι ὥστε οἱ Πέρσαι φοβούμενοι δὴ τὸ δεύτερον μάχεσθαι τοῖς νικῶσιν (οἱ τοῖς σφᾶς νικήσασιν) ἐπ' οἴκου ἀπέπλευσαν μετανοήσαντες δὴ.

EXERCISE CXXXIV

(a) And third (of them) did Democritus make a beginning of battle, when the Greeks met the Medes beside Salamis at sea ; and five ships of the foemen he took, and a sixth, a Dorian ship, seized by barbarian hand he rescued.

(b) The saviours of spacious Hellas made offering of

EXERCISES CXXXIII-CXXXV

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this (statue), having delivered her cities from hated slavery.

(c) But ten years (*lit.* 'in the tenth year') after the battle at Marathon, the barbarians came again with that mighty armament intending to reduce Greece to slavery. For after the death of Dareius, Xerxes succeeded to the Persian empire ; and he persuaded the Carthaginians also to attack the Greeks in Sicily. And with this great danger threatening (them), the Syracusans led the Greeks of (*lit.* 'in') Sicily, while the Lacedaemonians led those of the mainland ; for the Lacedaemonians in fact surpassed (the rest) in power at that time ; and whenever the common cause of Greece was in need, they used to take the lead and the rest used to follow them. While at the same time the Athenians, being persuaded by Themistocles, resolved to abandon their city and, having dismantled (their homes), went on board their ships. It was in this way then that the Greeks all together repulsed the barbarian (—for whenever the same dangers threatened them all, they were ready to toil together). When therefore, after bridging the Hellespont and marching through Thrace and Macedonia, Xerxes at last came to Greece, the Greeks first endeavoured to resist the Great King¹ at Thermopylae and (by sea) close to (the promontory of) Artemisium, and afterwards, when they had failed there, they were all drawn up (in battle order) at Salamis, the Athenians having abandoned the city itself.

EXERCISE CXXXV

1. πρῶτον μὲν οὖν τοῖς "Ἐλλησι" ἐσ χεῖρας ἥλθον οἱ Πέρσαι ἐν τε Θερμοπύλαις κατὰ γῆν καὶ πρὸς Ἀρτεμισίῳ κατὰ θάλασσαν. 2. καὶ δὴ καὶ ἐν Θερμοπύλαις παντὶ τῷ στρατεύματι τῶν Μῆδων Λακε-

¹ ὁ βασιλεὺς *the king (of any given place)*, βασιλεὺς *the king of Persia*, or, as he was often called, *the Great King*. The title descended into Attic unchanged from the days when the Demonstrative Pron. δ had not yet been developed into what we call 'the Definite Article'.

δαιμόνιοι ἔστι τριάκοσίους καὶ Πελοποννήσιοι ἔστι τετρακισχίλιους ἡγουμένου τοῦ Λεωνίδου πολλὰς ἡνατιοῦντο ἡμέρας καὶ ὅποτε ἐκείνων ἐπιθεῖντο οἱ βέλτιστοι, ἀπεώσαντο. 3. τέλος δὲ προδότης τις ἀπέδειξε τῷ Ξέρεῃ ἀτραπὸν ἀλλην τινὰ περὶ τὰ δρη̄ ἔτι δὲ καὶ τότε ἐν τῇ χώρᾳ μένοντες οἱ Λακεδαιμόνιοι ἀπέθανον ἀπαντες. 4. ἐν γὰρ τοῖς Λακεδαιμονίοις εἴ τις τὴν τάξιν λίποι ἦν¹ ἐτάχθη, δειλὸς ἐνομίζετο, οὐδὲ ἔτι ἐδύνατο ἀπώσασθαι τὴν αἰσχύνην. 5. μετὰ δὲ ταῦτα ἀνεκομίσθη καὶ τὸ 'Ελληνικὸν ναυτικὸν ὡς ἐπαμνυοῦν τοῖς παραθαλασσοῖς τῶν Πελοποννησίων' καὶ πεισθέντες ὑπὸ τῶν Ἀθηναίων ἐσχον ἐστὶ τὴν Σαλαμῖνα (οἱ ὄρμοιν ἐν τῇ Σαλαμῖνι, οἱ ἐπέστησαν (intrans.) τοῦ πλοῦ κατὰ τὴν Σαλαμῖνα). 6. ἐπίντων γὰρ τῶν Περσῶν ἐπὶ τὴν Ἀττικὴν οἱ Ἀθηναῖοι ἐμαντεύσαντο ἐν Δελφοῖς· ἡ δὲ Πύθια ἔχρησε τὸ ἔνδινον τεῖχος ἀνάλωτον ἐσεσθαι. 7. οἱ μὲν οὖν τῶν Ἀθηναίων "ἐὰν τὴν Ἀκρόπολιν" ἔφασαν "τειχίσωμεν ἐύλοις, αὐτοὶ σωθησόμεθα". ὁ δὲ Θεμιστοκλῆς τὰς ναῦς εἶναι τὰ ἐύλινα τείχη. 8. καὶ δὴ καὶ οἱ Ἀθηναῖοι ὑπ' αὐτοῦ πεισθέντες ἐστε τὴν Τροιζῆνα (better Τροζῆνα) καὶ τὴν Αἴγιναν καὶ τὴν Σαλαμῖνα ἀποστείλαντες τὰ τέκνα καὶ τὰς γυναῖκας, ἐπειτα ἐσέβησαν αὐτοὶ ἐστὰς ναῦς.

EXERCISE CXXXVI

And, according to Herodotus at least, the Peloponnesians resolved to withdraw from there, so that Themistocles, being at a loss what to do, at last sent a servant to the barbarian generals as though he were forsooth willing on his part (*ωὐτός*) to surrender the Athenian ships; and the servant, having come thither in a boat, spoke to the generals as follows: 'The Athenian commander sent me without the knowledge of the other Greeks—for it so happens that he favours the cause of the Great King and wishes rather your cause to succeed than that of the Greeks—to declare this to you: "The

¹ Cognate accusative.

Greeks in great¹ fear are deliberating flight, and now it is in your hands to achieve one of the very finest successes, if you do not suffer them to escape; for they neither agree one with another, nor will they resist you any longer, but when you attack them, you will see them fighting with their ships against one another, those who favour your cause against those who do not (*lit.* 'both those who . . . and those who . . .)'). For in some such words as these Herodotus relates the message.

At day-break therefore, not waiting now till the Greeks should try to get out, Xerxes sent round his ships into the straits of Salamis, while he himself took his seat on a lofty throne beneath the mountain called Aegaleos opposite Salamis ready to receive (*lit.* 'as about to receive, intending to receive') those of the Greeks who should, forsooth, surrender.

EXERCISE CXXXVII

- ἀκούσαντες οὖν οἱ "Ελλῆνες τὰς Ἀθήνας ὑπὸ τῶν Περσῶν κατειλημμένας ἔτι καὶ μᾶλλον ἀποδρᾶναι ἐπεθύμουν ἐκ τοῦ χωρίου ἐν φῆσαν, ἐπικινδύνου δὴ δυτος.
- "εἰ γὰρ νικῷμεθα" ἔφασαν "ἐν Σαλαμῖνι, ποὶ δυναμέθω ἀν καταφυγεῖν";
3. ὁ δὲ Θεμιστοκλῆς ὥτρυνεν αὐτοὺς μένειν· "ἡ γὰρ Πελοπόννησος" ἔφη "ῥᾶον οἴα τ' ἔστι φυλάσσεσθαι, ἐὰν αὐτοῦ μαχῶμεθα· καὶ δὴ καὶ ἐὰν μένομεν αὐτοῦ ἔως ἀν ἡμῖν ἐπιθῶνται οἱ πολέμιοι, πολλῷ ἐσόμεθα ἀσφαλέστεροι. ἐσπλεουσῶν γὰρ τῶν νεῶν αὐτῶν (οἱ better ἐσπλεούσας γὰρ τὰς ναῦς αὐτῶν, οἱ ἔως γὰρ ἐσπλέουσιν αἱ νῆσαι αὐτῶν) κατ' ὀλίγας δυνησόμεθα νικᾶν, εἰ δὲ ναυμαχοῖμεν ἐν τῷ πελάγει, ρᾶδίως ἀν ἡμῶν κρατοῖεν τὸν ἀριθμὸν ἡμῶν πολλῷ δὴ πλέοντες."
4. τοῖς δὲ οὖν στρατηγοῖς τοῖς τῶν Πελοποννησίων οὐκ ἐδόκει περιμένειν ἔως ἀν ἐπιθῶνται (οἱ better ἐμβάλωσιν) οἱ Πέρσαι.
5. τότε δὴ ὁ Θεμιστοκλῆς ἀγγελόν τινα ἐπεμψεν ὡς τὸν Ξέρεην

¹ *Μοτε III. (κατα-)* 'complete, out and out, abject'.

τάδε φράσοντα: “δπόσοι ἀν δὴ τῶν Ἑλλήνων τὰ ὑμέτερα φρονῶσιν ἐνδώσουσι σοί, εὐ λαθεὶ, ἐπειδὰν ἐφίης τὰς σᾶς ναῦς ἐς τὰ στενά.” 6. ἐκέλευεν οὖν βασιλεὺς τοὺς ναυάρχους ἐγκυκλοῦσθαι τοὺς Ἑλληνας· οἱ δὲ ἀκούσαντες ὡς περιειλημμένοι εἰσίν, ἔμενον ἐως ἀν ἐπέλθωσιν οἱ Πέρσαι τὸν μὲν ἔτερον ἐσπλουν φυλάσσοντες οἱ Ἀθηναῖοι, τὸν δὲ ἔτερον οἱ Κορίνθιοι.¹

REVISION-EXERCISE CXXXVIII

(a) 1. The more there may have been gathered into the city, the more quickly will the provisions fail. 2. The people (always) expels those of the strangers whom they perceive to be cowardly. 3. How then would you know of this matter in which you are utterly inexperienced? 4. But there are always spies who disclose to the others whatever they see. 5. The Thracians go on a campaign for pay whenever any one asks them, because they are (*litt.* 'on account of being') warlike as well as poor. 6. I used to give (or 'I offered') as much as any other man ever gave yet. 7. And whatever (booty) anywhere I myself saw to be fine, I used to distribute among the army in presents to the most deserving. 8. Those men will fear us more when they hear this. 9. Whenever the allies revolted from the Athenians, they generally entered on the war unprepared.

(b) 1. δπόταν ἐκεῖνο μ' ἐρωτᾶς, ἀεὶ ἀπορῶ ὁ τι ἀποκρίνωμαι. 2. δπότε δεὶς ὁ γέρων ἐσέλθοι ἐς τὴν ἐκκλησίαν, ἀνίσταντο ἀπαντες. 3. ο δὲ ὠφέλει ἐκείνους οὐς ἔδοι ἀποροῦντας. 4. βουλευώμεθα ὅπως αὐτοῖς βοηθῶμεν δταν δέῃ. 5. ἐλθῶν οὖν μένε παρ' ήμιν δταν

¹ The Gen. Abs. would be possible here; but Greek writers, esp. Thucydides, generally prefer to represent by Apposition two parts of a group of people which has been made the subject of the main verb, when they are mentioned separately; thus here οἱ Ἀθηναῖοι . . . οἱ Κορίνθιοι are in what is sometimes called 'partitive apposition' to οἱ δὲ at the beginning.

δύνη. 6. η δὲ δώρα ἐδίδου τοσούτοις δσους ἐπαινέσειεν οὐτος. 7. καὶ δσους ἀν τῇ ἐθέλοντας ἀνθίστασθαι (or better ἀπαντᾶν, 'to go to face') τῷ κινδύνῳ τοσούτους τιμᾶ. 8. δποτε ἐλθοιεν, ἐξενίζοντο ἐντμοι (or μετὰ τιμῆς) ἐν ταῖς πλεισταις τῶν Ἑλληνικῶν πόλεων. 9. καὶ ἐνστρατευόμεθα σοι καὶ ἐνεψήμεθα δποι ἀν ηγῆ.

(c) 1. And this I did so long as I was away from the land. 2. Since Demosthenes did not seem likely to persuade either the generals or the soldiers, he held his peace until an impulse seized the soldiers themselves in their leisure to fortify the position. 3. We will make a truce with the enemy until the envoys return. 4. The other soldiers struck and pelted him until they compelled him to take his shield and march. 5. But until the Athenians come, he would himself, he said, furnish the Persians with food and wine. 6. I would gladly remain with you, until the horsemen have returned.

(d) 1. καὶ ἐστῶτες ἐν τῇ στοᾷ διελεγόμεθα ἔστε ὠμολογήσαμεν (§ 198) ἀλλήλοις. 2. οὐκ ἡθέλομεν ἔξιέναι ἐως ἀν καταδύη (or ἐως καταδύοι) ο ἡλιος. 3. τὸν λόφον οὖν καταλαβόντες φυλάσσετε ἐως ἀν αὐτὸς ἐλθω. 4. ἐν δσφ γὰρ σὺ πάρει, οὐδὲν φοβοῦμεθα. 5. ἐως ο στρατηγὸς παρῆν αὐτός, οὐδὲν ἐστασίαζον. 6. δσον δ' ἀν ζω χρόνον, οὐ μῆποτε σοι πανσωματι πιστεύων. 7. τὸν δὲ στρατιώτην ἐπαιον μέχρι οὐ ἡνάγκασαν αὐτὸν πορεύεσθαι.

EXERCISE CXXXIX

Now therefore, directly the Phoenicians began to enter the straits—for Phoenicians furnished the majority of Xerxes' ships—the Greeks suddenly raised a cry:

'And fear was in (the hearts of) all the barbarians, foiled of their intent; for not as for flight did the Greeks chant then a solemn paean but in their battle-onset with high-hearted courage. And with its blare the trumpet kindled all their ranks. And straightway at the (boat-

swain's) signal with the even beat of plashing oar they smote the brine of the deep, and swiftly were they all right plain to see. First in good order the right wing duly led the way, and then came forth the entire armament to attack, and one could hear in unison a great cry (arise), "On, Sons of the Greeks, on! Free your country, free your children and your wives, and the¹ abodes of your fathers' gods and your fathers' tombs; now the struggle is for the sake of all".

So writes Aeschylus, who was himself present in the battle; and there were present also of the Athenians all who cared to be thought men and to take a share themselves in the work, not to stand onlookers at what others did.

EXERCISE CXXXIX (A)

— | u — | u || — | u — | u — | u —
 — | φόβος δὲ πᾶσι βαρβάροις παρῆν
 — — | u — | u — | u — | u — | u —
 γνώμης ἀποσφαλεῖσιν οὐ γὰρ ὡς φυγῇ
 — — | u — | — || — | u — | — — | u —
 παιᾶν ἐφύμουν σεμνὸν Ἐλλῆνες τότε
 — — | u — | — — | u — | — — | u —
 ἀλλ' ἐς μάχην ὄρμῶντες εὐψῦχῳ θράσει.
 — — | u — | — || — | u — | u — | u —
 5 σάλπιγξ δ' ἀυτῇ πάντ' ἔκειν' ἐπέφλεγεν.
 — — | u — | — || u u | u — | u — | u —
 εὐθὺς δὲ κώπης ροθιάδος ἔνυεμβολῇ
 — — | u — | — || u u | u — | u — | u —
 ἔπαισαν ἄλμην βρύχιον ἐκ κελεύσματος,
 — — | u — | u — | u — | u — | u —
 θῶς δὲ πάντες ἡσαν ἐκφανεῖς ἰδεῖν.

¹ The Article is often omitted by the Attic poets, following the usage of the Homeric poems, which were written before the Article had been developed; cf. pp. 85, 93, footnotes.

² The chief caesura is after βρύχιον. The pause before it is slighter, cf. v. 9.

EXERCISES CXXXIX (A), CXL

τὸ δεξιὸν μὲν πρῶτον εὐτάκτως κέρας
 — — | u — | — || — | u — | u — | u —
 10 ἡγεῖτο κόσμῳ, δευτέρον δ' ὁ πᾶς στόλος
 — — | u — | — || — | u — | u — | u —
 ἐπεξεχώρει, καὶ παρῆν ὅμοιοι κλύειν
 — — | u — | — || — | u — | — — | u —
 πολλὴν βοήν "ὦ παῖδες Ἐλλήνων, ἵτε,
 — — | u — | u — | u — | u — | u —
 ἐλευθεροῦτε πατρίδ, ἐλευθεροῦτε δὲ
 — — | u — | — || — | u — | — — | u —
 παῖδας, γυναικας, θεῶν τε πατρών ἔδη,
 — — | u — | u — | u — | u — | u —
 15 θήκας τε προγόνων· νῦν ὑπὲρ πάντων ἀγών."

EXERCISE CXL

(a) 1. I did not know before I asked this that you stood in no need of peace. 2. And about the same time in the course of the spring, before the corn was ripe, the Peloponnesians and their allies, assembling together, invaded Attica. 3. Not even the older men do we see taking their seats before the magistrates have entered. 4. I will neither eat nor drink anything until you have destroyed him. 5. Before all the ships even reached the shore the allies came to help. 6. He bought the corn for ten drachmae and sold it for thirteen. 7. He refused to carry his arms until his fellow-soldiers beat him.

(b) 1. ὅμοιος δ' οὐκ ἐπάνσαντο πρὶν καθεῖλον παντελῶς τὸ τεῖχος. 2. ἀλλὰ πρὶν καὶ καθίσεσθαι αὐτούς, οἱ πολῖται πολλὰ ἥρχοντο ἔρωτάν. 3. ἀπαντεῖς δὲ ἀπέδρασαν πρὶν καὶ κατιδεῖν τὰ τῶν πολεμίων πρόσωπα. 4. οἱ δὲ Θηβαῖοι πολεμικῶς εἶχον πρὸς ὑμᾶς καὶ πρὶν γενέσθαι τὰ πάροντα. 5. οἱ δὲ Λακεδαιμόνιοι κατέσχον

¹ An elision at the end of the third foot is equivalent to a caesura in the fourth; in this verse, the voice would stop less before πατρίδ than after it.

ἐς τὴν Κέρκυραν πρὶν ἐπιβοηθῆσαι τὰς ναῦς τὰς τῶν Ἀθηναίων (οὐ τὰς Ἀττικάς). 6. ἀλλ' οὐ βούλλεξομεν στράτευμα πρὶν ἀνθάμεθα ὑμῶν κινδύνευσαντων. 7. καὶ ἡνεχθετο ἀνδρεώς μέχρι οὐ ἐλέχθη τὰ πάντα. 8. ἐὰν τοίνυν ἀποδρᾶς πρὶν ἐμὲ κελεύειν, τυπτήσω σε σταν ἀναλάβω.

EXERCISE CXLI

(a) When the Persians, whom Xerxes had left behind in Greece on his retreat to Asia, had been defeated both on land and sea, the allies, assembled near Byzantium, were minded still to continue fighting and not to slacken their efforts until the Persians had been expelled¹ from both the islands and the coast-towns. And for this purpose they handed over the leadership to the Athenians, especially because (*lit.* 'both for other reasons and because') they suspected the Lacedaemonians since² they had suffered many wrongs at their hands. In this way, then, was established the Delian League, as it was called—for in the island of Delos, as you remember, the gathering of all the Ionians took place of old and (there) Peisistratus had established the five-yearly festival—and from the league the Athenian empire soon arose.

(b) Now on returning from Salamis to Athens at that time, the citizens found not only their homes burnt down but the temples also destroyed. So they formed these plans: first of all, in order that they might hold all (their possessions) in safety (*lit.* 'in safe estate or case'), on the advice of Themistocles they built walls surrounding the city—for if', said he, 'the Spartans forbid us, I will myself contrive either to persuade them or at least (to secure) that they make no attack upon you before there has been time enough for you to complete the fortification'. And this is how the affair turned out.

¹ The explanation of the optative is given in *Deigma*, § 327.

² See *Deigma*, p. 272.

EXERCISES CXLI, CXLII

For Themistocles himself going to Sparta on the pretext of making an explanation of the work, continued (*lit.* 'did not cease') negotiating about the agreement until the walls had already become high, and the Lacedaemonians no longer ventured to hinder it, although they were very angry. And afterwards, again on the same man's advice, the Athenians built the wall round the Peiraeus.

EXERCISE CXLII

(a) κατὰ ἑκεῖνον δὲ τὸν χρόνον ἀτέχιστον ἦν τὸ δόστυ τῶν Ἀθηναίων διτὶ τὰ παλαιὰ τείχη διέφθειρεν ὁ Πεισίστρατος πρὶν καταλαβεῖν τὰς Ἀθήνας τοὺς Πέρσας ἐπινοοῦσιν οὖν πρὶν παθεῖν τι ἀνήκεστον, δπως κατὰ γην ἀσφαλῶς ἔχωσι, τειχίζειν τὸ δόστυ. οἰκοδομούντων δὲ αὐτῶν τὰ τείχη ταῦτα οἱ Λακεδαιμόνιοι πυθόμενοι τόδε παρὰ ἀλλων τε τῶν πρὸς Ἀθήνας πολεμικῶς ἔχόντων καὶ τῶν Κορινθίων ἐπέταξαν τοὺς Ἀθηναίοις παύσασθαι οὐδέποτε ίκανοι ἦσαν οἱ Ἀθηναῖοι φανερῶς γε ἀνθίστασθαι. δμως δὲ ίκετεύοντι τοὺς Λακεδαιμονίους μὴ κρίναι πρὶν ἀν ἀκούσωσι διὰ τί δει σφᾶς τὴν πόλιν τειχίζειν καὶ λέγουσιν διτὶ πρέσβεις ἐς τὴν Σπάρτην πέμψουσι περὶ τοῦ πράγματος.

(b) δὲ μὲν οὖν Θεμιστοκλῆς ἀφίκετο ἐς τὴν Λακεδαιμονία, οἱ δὲ ἄλλοι πρέσβεις ἐπὶ πολὺ ἔμενον Ἀθηνῆσι· καὶ ἐρωτῶσι τὸν Θεμιστοκλέα τοὺς Λακεδαιμονίους περὶ τῆς πρεσβείας "οὐ δύναμαι" ἔφη "πράσσειν οὐδὲν ἔως ἀν δεῦρο ἔλθωσιν οἱ ἄλλοι". οὕτως οὖν φοδομήθη τὰ τείχη· οἱ γὰρ Ἀθηναῖοι σπουδάζοντες ἡργάσαντο μέχρι οὐ ίκανῶς ἐγένετο ὑψηλὰ τὰ τείχη ὥστε ἀνθίστασθαι πολεμίοις δτοισοῦν. οἱ δὲ Λακεδαιμόνιοι πρὸ τοῦ μὲν εὐνούστερον διέκειντο πρὸς τοὺς Ἀθηναίους, νῦν δὲ δι' ἔχθρας ἥδη ἥλθον ἀυτοῖς καὶ μάλιστα τῷ Θεμιστοκλεῖ· καὶ ὑστερον ἐπὶ τοῦ Περικλέους οἱ Ἀθηναῖοι ἐπείσθησαν οἰκοδομῆσαι καὶ τὰ μακρὰ τείχη τὰ ἐς τὸν Πειραιᾶ.

EXERCISE CXLIII

Now the Athenians, on returning to the city, did not deem it fit to restore again the ancient temples, although they were in part still preserved, but planned to rebuild them new and in every way more handsome; and further, when they had purified the Acropolis, they forbade any one who wished to live on it, because the spot was now sacred, but instead they dedicated it all to Athēna and other gods.

First then, at the private expense of Cimon the son of Miltiades (*lit.* 'with Cimon defraying the expense out of his private property'), they made the place level and built very strong walls round it; and for this purpose they used even the fragments both of the temples and of the statues which the Persians had either broken up or thrown down (*lit.* 'of which ... some ... others'), so that by a piece of good fortune even we possess many of these fragments recently discovered on the Acropolis. For example, they buried the statues of the Maidens as less beautiful and at that time looking old-fashioned. And next they summoned the best amongst the master-builders and sculptors and painters so that these, working together with one design, might make their buildings splendid and as worthy as possible both of the city and of the gods.

EXERCISE CXLIV

τῶν δ' Ἀθηναίων οἱ μὲν τὰς ἔαυτῶν οἰκίας κατεσκευάζοντο καὶ τὸς τῶν θεῶν νεώς· καὶ τούτους δὴ οὐκ ἔξετέλεσαν πρὶν διῆλθε καὶ πολλὰ ἔτη· οἱ δὲ διετέλουν πολεμοῦντες τοῖς Πέρσαις ἡγουμένου τοῦ Παυσανίου τοῦ Λακεδαιμονίου τοῦ ἐν Πλαταιαῖς νικήσαντος. ἐκεῖνος μέντοι μέγα τε ἐφρόνει πρὸς τὸν ξυμμάχους καὶ τῶν Μῆδων τὰς τε σκευάς ἐνδυόμενος καὶ τὸν τρόπους λαβὼν ξυνέπρασσεν αὐτοῖς. ἐπεὶ οὖν μετεπέμψαντο αὐτὸν οἱ Λακεδαιμόνιοι, δῆμος διετέλει ξυμ-

EXERCISES CXLIII-CXLV

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πράσσων βασιλεῖ ἐπιστολὰς διὰ δούλων πέμπων, τὸ δὲ τέλος ἀπέστειλεν Ἀργείουν δὺ τῶν δούλων εἶχεν πιστότατον· δὲ δὲ ὑποπτεύσας τι ἔλυσε τὴν ἐπιστολήν.

EXERCISE CXLV

(a) But of all the temples it was most difficult to decide how they should best build the Erechtheum; for the building had to include many things which to the Athenians seemed most sacred of all, and to which a share of the space had to be allotted. For the Athenians would have acted irreverently if they had not included these. It is that 'strong house of Erechtheus' to which, you know, according to Homer, Athēna withdrew whenever she had rescued Odysseus from perils. And therefore even in the time of Pericles Athēna had one part of the house and Poseidōn the other part. Between them you will see the porch of the Caryatids; and near this was the tomb of Cecrops.

(b) 'But why,' perhaps some one will say, 'why did Poseidōn live there?' Because once upon a time Poseidōn and Athēna contended for the possession of Attica (*lit.* '(about) whose (of the two) Attica should be')—you might have seen this contest sculptured in the pediment of the Parthenon—and the story is something like this. In the contest, you must know, Poseidōn, as purposing to give the Athenians the greatest of gifts, by striking the earth with his trident caused a horse to leap forth and a spring of salt-water called 'the sea-water (spring)'; while Athēna caused an olive-tree to grow from the earth as being a greater gift. These then the gods staked as pledges of their goodwill, when they strove for the mastery of the land.

Now the barbarians who invaded the country with Xerxes burnt down this olive-tree together with the rest of the house; yet on the second day, according to Herodotus, certain of the Athenians, being bidden by the King of Persia to make sacrifice—for he was afraid that

the gods might become wroth with him, as suffering hunger—when these Athenians went up into the temple, they saw a shoot grown out of the stump of the olive.

And if you are in doubt about these stories you will see, when you go to Athens, the mark of the trident still clear in the rock and the spring of salt-water; but naturally, you will not see with your eyes the olive-tree, but you will find Athens herself flourishing once more in the prime of youth and reputation.

EXERCISE CXLVI

κατανοήσας οὖν τὸν Παυσανίαν ἐπιτάξαντα θάνατον αὐτῷ ὁ Ἀργίλιος ἐπανῆλθε τὰς ἐπιστολὰς φέρων παρὰ τοὺς ἑφόρους. οἱ δὲ εἶπον ὅτι αὐτῷ φευκτέον ἐστὶν ἐπὶ τῷ ἐν Ταινάρῳ λεόντῳ φέρειν. οἱ μὲν οὖν τούτοις ἐπείσθη ἐλθόντος δὲ τοῦ Παυσανίου καὶ ἐρωτῶντος διὰ τί καταπέφευγεν ἐκεῖσε, ἡκουσαν ἔφοροί τινες κεκαλυμμένοι πάντα τὰ λεγόμενα, πρῶτον μὲν τοῦ Ἀργίλου αἰτιωμένου τὸν Παυσανίαν διὰ ἑαυτὸν οὕτως ἀδίκα καίπερ ἀεὶ πιστὸν πεφύκετα πεποίηκεν—“εἰ γὰρ” ἔφη “ώς βασιλέα ἡλθον, ἥδη δὲ ἐτεθνήκη”—ἐπειτα τοῦ Παυσανίου διολογοῦντος ἀδικῆσαι μὲν δώσειν δὲ αὐτῷ ἐᾶν ἀπιών ἐκ τοῦ χωρίου ἐκείνου ποιῆτα κελευόμενα ἀλλάς ἐπιστολὰς τινας βασιλέα αἰτούσας δοῦναι αὐτῷ μισθὸν μεγαλοπρεπῆ. μετὰ δὲ ταῦτα ἀπῆλθεν ὁ Παυσανίας· οἱ δὲ ἔφοροι ἐβούλευσαν ἐνδιλλαβεῖν αὐτὸν ἐς τὴν πόλιν ἐσιόντα. ὅμως δὲ πρὶν δύνασθαι αὐτὸν τοῦτο δρᾶσαι κατέφυγεν ἐς νεών τινα· ἐκεῖ μέντοι οὐ διὰ πολλοῦ ὡς ἀθλιώτατα λιμῷ ἀπέθανεν.

EXERCISE CXLVII

(a) Thus then did the Athenians restore the temples; but the Parthenon was the crown of the whole work, on which the Athenians spent ungrudgingly, sparing neither art nor skill; for they had become very rich by means of the wars.

EXERCISES CXLVI, CXLVII

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Yet it must not be said that only Cimon and Pericles, as leaders of the popular party, gave to the Acropolis this new beauty and fame; nor only Ictinus and Pheidias, as the craftsmen, but all the citizens also. For amongst their allies, those whom the Athenians found from time to time taking part unwillingly with them in the operations of war, they did not molest when they had agreed to pay tribute instead of ships; but the Athenians themselves, going on board the ships which they equipped from these payments¹ and enduring steadfastly the toil of wars, used 'their bodies'—as the Corinthians once said—'for the city's sake as if they had no concern in them (*lit.* 'as not their own'), but their intellect they use always most closely applied to achieving something for their city.

(b) And indeed whatever money remained over every time after providing military equipment, and whatever they obtained from booty, they were free to spend for any purpose whatsoever, and rightly used it for the adornment of Athens. So clearly did it seem their duty to be zealous for the beauty of the city. Nor did anything hinder them from carrying out in deed what they had determined upon. But the Athenians prided themselves most on the Propylaea, through which one has to pass when ascending to the Parthenon. And concerning them Epameinondas, the Boeotian general, once expressly said in the Theban assembly these words: 'If you are eager', he said, 'to put an end to the proud spirit of the Athenians, you must bring the Propylaea of their Acropolis to the entrance of the citadel of Thebes.'

And indeed nothing will prevent you from still seeing the fragments of them. For if you ever go as far as Athens, 'gleaming and violet-crowned', you will see the Parthenon itself and other most ancient buildings still standing, at which all men marvel as being most beautiful and perfect. But if not, in London at least

¹ δαπάνη is here 'money for spending' rather than 'money spent', as often.

you must see the marble statues from them; and then perhaps you will understand what Pericles means when he says that the entire city is the school of Hellas.

EXERCISE CXLVIII

1. τῶν δὲ ἔνυμάχων οὓς ἀν δέλ καταλάβωμεν (ἀπο-) κάρμοντας πολεμεῖν, τούτους ἔάσομεν οίκεῖν. 2. ταῦτα δή ἔστιν οἰκοδομήματα ἐφ' οἷς ποτε μεγαλυνεῖσθε καὶ μᾶλα. 3. εἰπὲ δή μοι διαρρήδην δ τι εἰργε μὴ μετέχειν τοῦ πολέμου τοῦδε τὴν πόλιν ὑμῶν. 4. δ τι ἀν βουλεύσητε (οἱ γνῶτε) ὑμεῖς, τοῦτο ἀσμενοὶ ἔργῳ ἐκτελοῦμεν. 5. καὶ δ τι ἀπὸ λεῖᾶς εὐροίμεθα, ἔξδν ἀπονέμειν τοῦτο τοῖς στρατιώταις, ἔνν δίκη ἔχρωμεθα πρὸς τὸ αὐξάνειν τὸ ναυτικόν.

REVISION-EXERCISE CXLIX

(a) ή δὲ ἡγεμονία αὕτη τῶν Ἀθηνῶν καίπερ μεγαλοπρεπῆς οὖσα, οὐκ ἔμενε πολλὰ ἔτη. ἀναγνῶσῃ γάρ ποτε ἐν τῇ τοῦ Θουκυδίδου ἔνγγραφῇ πῶς ἡρχετο ἀπόλλυσθαι. τῶν γάρ δὴ ἔνυμάχων τῶν Ἀθηναίων ἔνιοι ἐπειρῶντο ἀποστῆναι τῆς ἔνυμαχλᾶς, καὶ ἐν ἔτει τῷ πρὸ τοῦ γενέσθαι τὸν Χρίστὸν τετρακοσιοστῷ καὶ τριακοστῷ καὶ πρώτῳ οἱ Πελοποννήσιοι ἔνυνέστησαν πάσας τὰς πόλεις ἐπὶ ταῖς Ἀθήναις ὅσαι δὴ φθονερῶς ἔχοιεν πρὸς τὴν ἀρχὴν αὐτῶν. ἀλλ' οὐδὲν προύχώρει αὐτοῖς πρὶν ἀπέθανεν δ Περικλῆς. ἐπειτα δὲ πολλῶν τῶν προύχόντων τῶν Ἀθηναίων τελευτησάντων ὑπὸ τοῦ λοιμοῦ ἡσσονές τινες, κατέχοντες τὴν ἐκκλησίāν, ἐπειθον τοὺς πολίτας τοὺς τε ἔνυμάχους ἀδικεῖν καὶ πράγμασιν ἐπικινδύνοις ἐπιχειρεῖν, ἀλλως τε καὶ στρατείāν ἀποστέλλοντας ἐς τὴν Σικελίāν ὡς βοηθήσοντας πόλεσί τισιν οὐ μεγάλαις ἐς ἔχθρāν τοῖς Συράκουσίοις ἐν τῷ τότε ἐλθούσαις.

(b) ἐκεῖ δὲ ἀθλιώτατα δὴ ἀπώλετο πᾶς δ στόλος τῶν

EXERCISES CXLVIII-CL

Ἀθηναίων οὗτος ἵστως δ' ἀν, ὡς εἰκός, εὐ ἐπραξαν εἰ μὴ ὑπὸ προστατῶν τινῶν τοῦ δῆμου ἐπείσθησαν Ἀλκιβιάδου τοῦ στρατηγοῦ τοῦ τῶν τότε ἀρίστου καταγνῶναι, αὐτοῦ ἀποντος, οιεῖνίου εὐγενοῦς τε καὶ πλουσίου, ψευδῆ τινὰ ὡς εἰκός αλτίāν. δυναταὶ δέ γε οὖσαι καὶ μετὰ τὴν ἔνυμφοράν ταῦτην ἔτι ἀνθίστασθαι αἱ Ἀθῆναι ἔτη τινὰ τοῖς πολεμοῖς, κατὰ μικρὸν δῆμος τὸ μὲν αὐταὶ στασιάζουσαι τὸ δὲ τῶν Περσῶν τοῖς πολεμοῖς βοηθούντων ἐγίγνοντο ἀσθενέστεραι. ὅστε δέκα ὑστερον ἐνιαυτοῖς τῷ ἐβδόμῳ καὶ εἰκοστῷ ἔτει τοῦ πολέμου ἐνέδοσαν αἱ Ἀθῆναι τοῖς Πελοποννησίοις στρατηγοῦντος τοῦ Λῦσανδρου Λακεδαιμονίου.

EXERCISE CL

1. (a) To this the Athenians replied, 'We will send envoys to you to discuss what you say'.

1. (b) To this the Athenians replied that they would send envoys to them to discuss what they said.

2. (a) 'For in this way', he said, 'both the island will be hostile (ground) to the Athenians and the mainland also, as affording no landing. . . . Nor will they have (a base) starting from which they will take help to their own men; but we, without a sea-fight and without risk, shall in all likelihood force the place into capitulation, since there is no food in it and it has been seized with small preparations made.'

2. (b) For in this way both the island would be hostile (ground) to the Athenians and the mainland also, as affording no landing. . . . Nor would they have (a base) starting from which they would take help to their own men; but they themselves, without a sea-fight and without risk, would in all likelihood force the place into capitulation, since there was no food in it and it had been seized with small preparations made.

EXERCISE CLI

(a) *after ἔφη* :—τὸν ἄνδρα μένειν. τοὺς ἄνδρας μεμενηκέναι. τὴν γυναικα μενεῖν. οὐδένα εἰδέναι. ἀπαντας εἰσεσθαι. τὸν ἑαυτοῦ φίλον ἀπεληλυθέναι. αὐτὸς μετὰ τῶν ἄλλων (ορ φίλων) ὀφεληκέναι τοὺς ἔνυμάχους (ορ βεβοηθηκέναι τοῖς ἔνυμάχοις). ἔκεινος πολιορκεῖν τὴν πόλιν τῶν σφετέρων φίλων. αὐτὸς μὲν ἀπελεύσεσθαι,¹ ἔκεινον δὲ μενεῖν.

(b) *after εἶπεν ὅτι* :—οἱ ἄνδρες μεμενήκασιν. η γυνὴ μενεῖ. οὐδεὶς οὔτεν. ἀπαντες εἰσονται. οἱ ἑαυτοῦ φίλοις ἀπεληλυθεν. ὀφελήκασι τοὺς ἔνυμάχους (ορ βεβοηθηκάσι τοῖς ἔνυμάχοις). πολιορκοῦσι τὴν πόλιν τῶν σφετέρων φίλων. αὐτὸς μὲν ἀπεισιν, ἔκεινος δὲ μενεῖ.

EXERCISE CLII

(a) 1. εἰ δὲ τόδε ἦν ἀληθές, ἔκεινος ψεύστης ἦν. 2. ἔγω δὲ ἐπανέλθοιμι ἀν, εἰ σὺ πράξειας τοῦτο. 3. ἐπειδὰν σὺ ἀπέλθῃς, ἡμεῖς μενοῦμεν. 4. ἔγω δὲ ἐπανῆλθον ἀν, εἰ σὺ ἐπράξεις τοῦτο. 5. ἐὰν κελεύω αὐτὸν ἀπιέναι, ἀπεισιν. 6. διπταν ἔλθητε, δεξόμεθα ὑμᾶς. 7. διπταν κελεύοιμι, ἔκουσίως ἔειν.

(b) (i) *after ἔφη* :—1. εἰ τόδε ἦν ἀληθές, ἔκεινον ψεύστην εἶναι. 2. αὐτὸς ἐπανελθεῖν ἀν, εἰ πράξειεν ἔκεινος τοῦτο. 3. ἐπειδὰν ἀπέλθῃ ἔκεινος, αὐτοὶ μενεῖν. 4. αὐτὸς ἐπανελθεῖν ἀν, εἰ ἐπράξειν ἔκεινος τοῦτο. 5. ἐὰν κελεύῃ ἀπιέναι, ἀπελεύσεσθαι¹ αὐτὸν. 6. διπταν ἔλθωσιν, αὐτοὶ δέξεσθαι. 7. διπταν κελεύοι, ἔκουσίως ἔειν αὐτὸν.

(ii) *after εἶπεν ὅτι* :—1. εἰ τόδε ἦν ἀληθές, ἔκεινος ψεύστης ἦν. 2. αὐτὸς ἐπανέλθοι ἀν, εἰ πράξειεν ἔκεινος τοῦτο. 3. ἐπειδὰν ἀπέλθῃ ἔκεινος, αὐτοὶ μενοῦσιν. 4. αὐτὸς ἐπανῆλθεν ἀν, εἰ ἐπράξειν ἔκεινος τοῦτο. 5. ἐὰν κελεύῃ αὐτὸν ἀπιέναι, ἀπεισιν. 6. διπταν ἔλθωσιν, αὐτοὶ δέξονται. 7. διπταν κελεύοι, ἔκεινος ἔκουσίως ἔειν.

¹ *Deigma*, § 206, REMARK.

EXERCISE CLIII

Now when Lysander was deliberating what was to be the fate of the Athenians, the Thebans and Corinthians, who were brutal and high-handed, advised him utterly to destroy the city and enslave the Athenians themselves. But later, when the generals were met together at an after-dinner party, a flute-player happened to begin a recital of those lines of Euripides in which the chorus addresses Electra, when she is in exile from her home and has been humiliated by her own mother:

‘O daughter of Agamemnon, Electra,
I am come¹ to (this) thy dwelling in the wild.’

And at this the Spartan generals were greatly affected (*lit.* ‘troubled in their thoughts’); for they compared the fate of Electra with the disaster of the Athenians; and they reflected how heartless a deed they would commit, worthy of barbarians, and what a great city, with what a record of great deeds in the greatest dangers of the Greeks, they were about to wipe out from the midst of the Greek world. Nevertheless they did raze to the ground the Long Walls to the music of girls playing flutes; and they burnt the ships save twelve, declaring forsooth that that day was the beginning of liberty for Greece.

EXERCISE CLIV

(a) οὗτοι μὲν οὖν οἱ Ἀθηναῖοι ἐσώθησαν διότι ἀπαντες οἱ Ἑλληνες, εἰδότες οὐα μὲν γράψειαν οἱ μεγάλοι ποιηταὶ τῶν Ἀθηνῶν, ὅσα δὲ ποιήσειαν οἱ μεγάλοι ἄνδρες, ἐσ τοσοῦτον ἥδοῦντο τὴν πόλιν. καὶ δὴ καὶ ἔτεσιν ὑστερον ὄγδοήκοντα ἔτι κακίω ἐκινδύνευε πάσχειν ἡ πόλις ὑπὸ γὰρ Δημοσθένους τοῦ φήτορος πεισθεῖσα ἀνθειστήκει τῷ κράτει τῷ τῶν Μακεδόνων, νομιζόντων γὰρ δὴ τῶν Ἀθηναίων τοὺς Μακεδονίαν οἰκοῦντας

¹ See p. 80, footnote, and p. 27, footnote 1.

"Ελληνας σχεδόν τι βαρβάρους εἶναι, δμῶς δὲ Φίλιππος δὲ βασιλεὺς αὐτῶν ἔνυπιλαβόμενος τῶν πρᾶγμάτων τῶν Ἑλληνικῶν πόλεων περιεποίησατ τὴν ηγεμονίāν τῆς Ἑλλάδος.

(b) ἀποθανόντος δὲ αὐτοῦ τῷ τριάκοσιοστῷ καὶ τριάκοστῷ καὶ ἔκτῳ ἔτει πρὸ τοῦ τὸν Χρίστὸν γενέσθαι δὲ νῦν αὐτοῦ Ἀλέξανδρος δὲ μέγας, διπερ ὑπὸ τοῦ φιλοσόφου Ἀριστοτέλους ἐπαιδεύθη ἐν Πέλλῃ, οὐδὲ μόνον ἀκέραιον κατέσχε τὴν τοῦ πατρὸς ἀρχὴν, ἀλλὰ καὶ ταῖς τε θαυμασταῖς στρατείαις καὶ τοῖς πολέμοις πρῶτον μὲν τοὺς Ἰλλυρίους καὶ τοὺς Ἑλληνας ἀπαντας κατεστρέψατο, ἐπειτα τούς τε Αίγυπτίους καὶ πάντα τὰ ἔθνη δσα φκει ἐν τῇ Ἀσίᾳ μέχρι τῶν πέντε ποταμῶν ἐκείνων τῆς Ἰνδίας. δὲ ἐπειδὴ πρὶν ἐσ τὴν Ἀσίαν πορεύεσθαι ἔτει τῷ τριάκοσιοστῷ καὶ τριάκοστῷ καὶ πέμπτῳ πρὸ τοῦ γενέσθαι τὸν Χρίστον, ἐσ τὴν Ἑλλάδα ἐσέβαλε, τὰς μὲν Θήβας ἐξήλειψε μόνων φειδόμενος τῶν τὰ τῶν Μακεδόνων φρονούντων καὶ τῶν ιερέων καὶ τῶν Πινδαριδῶν, τοῖς δὲ Ἀθηναῖοις ἐχρῆτο ἐπιεικῶς καὶ ὑπέλιπεν αὐτοῖς μέρος τι οὐ σμικρὸν τῆς ἐλευθερίας.

EXERCISE CLV

(a) 1. εἶμι. 2. ἔρχεσθε. 3. οὐκ ἀπεισιν¹. 4. χρὴ αὐτὸν εἰδέναι ταῦτα. 5. οὐδεὶς ἥκουσε ταῦτα. 6. δὲ ἀδελφός μου ἐρεῖ τὸ πᾶν. 7. οὐκ ἐπιλελήσμεθα. 8. ἔαν τὸ ἵππος, καὶ ἔγω εἶμι. 9. ἐπειδὴ ἐλθοι, ἀπῆ (or, if only one occasion is meant, ἐπειδὴ ἀφίκετο, ἀπῆλθον). 10. εἰ βούλοιντο, ιοῖην ἀν. 11. εἰ ἔβουλήθησαν, ἀπῆλθεν ἀν.

(b) (i) *after εἰπεν δτι without alteration of Mood (cr Tense):—1. εἰσιν. 2. ἔρχονται ἔκεινοι. 3. οὐκ ἀπεισιν. 4. χρὴ αὐτὸν εἰδέναι ταῦτα. 5. οὐδεὶς ἥκουσε ταῦτα. 6. δὲ ἀντοῦ ἀδελφὸς ἐρεῖ τὸ πᾶν. 7. οὐκ ἐπιλελησμένοι εἰσίν. 8. ἔαν ἔκεινος ἵππος, καὶ αὐτὸς εἰσι. 9. ἐπειδὴ ἐλθοι (ἀφίκετο—see above), αὐτὸς δπήειν (ἀπῆλθον*

¹ Lit. 'they are not absent'.

EXERCISES CLV, CLVI

—see above). 10. εἰ βούλοιντο, αὐτὸς ιοι ἀν. 11. εἰ ἔβουλήθησαν, αὐτὸς ἀπῆλθεν ἀν.

(ii) *after εἰπεν δτι with alteration of Mood:—1. ἐλεύσοιτο¹. 2. ιοιεν ἔκεινοι. 3. οὐκ ἀπείεν. 4. χρείη αὐτὸν εἰδέναι ταῦτα. 5. οὐδεὶς ἀκούσειε ταῦτα. 6. δὲ ἀντοῦ ἀδελφὸς ἐροι τὸ πᾶν. 7. οὐκ ἐπιλελησμένοι εἰεν. 8. εἰ ἔκεινος ἐλεύσοιτο, καὶ αὐτὸς ἐλεύσοιτο. 9. ἐπειδὴ ἐλθοι, ἀπῖοι αὐτός (or ἀφίκετο, ἀπῆλθοι—see above). 10. εἰ βούλοιντο, αὐτὸς ιοι ἀν. 11. εἰ ἔβουλήθησαν, αὐτὸς ἀπῆλθεν ἀν.*

EXERCISE CLVI

1. (a) 'If you go with us with ships and a land-force at the same time, you will easily get possession of Zacynthus and Cephallenia, and the circumnavigation of the Peloponnesus will no longer be open to the Athenians in the same way; and there is a prospect of taking Naupactus also.'

1. (b) They said that if they went with them with ships and a land-force at the same time, they would easily get possession of Zacynthus and Cephallenia, and the circumnavigation of the Peloponnesus would no longer be open to the Athenians in the same way; and there was a prospect of taking Naupactus also.

2. (a) But Lāmachus said, 'We must sail against Syracuse and give battle² as soon as possible close to the city, while they are still unprepared and above all things amazed. For every army is most terrible at the first; but if it delays before making an appearance, people take courage and are more inclined even

¹ *Deigma*, § 266, REMARK.

² μάχην παιεῖσθαι (mid.) = μάχεσθαι. So often with other nouns (e. g. πείραν, στρατείαν, ὄρκον).

to despise it at sight. But if *we fall* upon them suddenly, while they *are still* very timidly expecting *us*, *we should* almost certainly be victorious and terrify them in every way both by *our* appearance—for *we should* look like an immense force now—and by the expectation of what *they will* have to undergo; and especially (*we should* terrify *them*) by the imminent danger of battle.'

3. (a) The Lacedaemonians for their part said, 'Do not fortify your city but rather join us in pulling down the city-walls of those (living) outside the Peloponnesus, since the barbarians, if they invaded *us* another time, would not then be able to start from any stronghold as a base of operations, as at present (they could) from Thebes. And the Peloponnesus is large enough for all, both as a place for retreat and as a base of operations.'

to despise it at sight. But if *they fell* upon them suddenly, while they *were still* very timidly expecting *them*, *they would* almost certainly be victorious and terrify them in every way both by *their* appearance—for *they would* look like an immense force now—and by the expectation of what *they would* have to undergo; and especially (*would they* terrify *them*) by the imminent danger of battle.

3. (b) And they demanded that *they should not fortify* their city but should rather join them in pulling down the city-walls of those (living) outside the Peloponnesus, since the barbarians, if they invaded *them* another time, would not then be able to start from any stronghold as a base of operations, as at that present moment (they could) from Thebes. And, so they declared, the Peloponnesus *was* large enough for all, both as a place for retreat and as a base of operations.

EXERCISE CLVII

Now when Pericles the son of Xanthippus, being general of the Athenians with nine others, realised that

EXERCISE CLVII

the invasion was sure to take place, he suspected that Archidamus, since he *was his friend*, *might*, from a desire to do *him* a private favour, leave *his* lands unravaged. So he addressed the Athenians in the assembly, (declaring) that though Archidamus *was his friend*, yet their friendship *had certainly*¹ not been formed with a view to the injury of the city; and if it should prove (*ἀπά*) that the enemy *did not* lay waste *his* lands, *he* *surren* *eret* *them* to be public property, so that *there* (*could*) *be* no suspicion of *him* on that ground. But he advised *them* both to make preparation for the war and to bring inside their property from the fields, and not to go out to battle, but to come into the city and to guard it and to fit out their fleet in which *they were strong*, and to keep everything that concerned *their alliance* well in hand; declaring that *their strength came from*² the income of these sums of money; and most successes *were won* in war by wise judgement and abundant resources.

(a) ὑποτοπῶ δῆ, ὃ ἀνδρες Ἀθηναῖοι, μὴ Ἀρχίδαμος, ἀτε ἔνος ὅν, ἰδίᾳ βουλθμενος χαρίζεσθαι, τοὺς ἀγρούς μου παραλίπῃ καὶ μὴ δηώσῃ. Ἀρχίδαμος μὲν οὖν ἐμοὶ ἔνος ἐστίν, οὐ μέντοι ἐπὶ κακῷ γε τῆς πόλεως ἐγένετο· τοὺς δὲ ἀγροὺς τοὺς ἐμοὺς ἦν ἄρα μὴ δηώσωσιν οἱ πολέμιοι, ἀφίημι³ αὐτὰ δημόσια εἶναι ὅστε μηδεμίāν μοι ὑποψίāν κατὰ ταῦτα γιγνέσθαι. ἀλλὰ παρασκεύαζεσθέ τε (ὑμεῖς) ἐς τὸν πόλεμον καὶ τὰ ἐκ τῶν ἀγρῶν ἐσκομίζεσθε, μηδὲ ἐς μάχην ἐπέχειτε ἀλλὰ τὴν πόλιν ἐσελθόντες φυλάσσετε, καὶ τὸ ναυτικὸν ἥπερ ἴσχυρομεν ἐξαρτύεσθε, τὰ τε τῶν ἔνυμάχων διὰ χειρὸς ἔχετε. ἡ γὰρ ἴσχυς

¹ This adverb in English is put before the 'not', but in Greek the γε can be attached to the ἐπὶ κακῷ 'for the injury at any rate', 'for any such purpose as the injury'. Pericles means that he had always hoped that his friendship with Archidamus would be an advantage to Athens.

² ἀνδρὸς governs τῆς προσόδου which in its turn governs τούτων τῶν χρημάτων. This is the regular Thucydidean order when one Genitive depends on another which is the object of a preposition.

³ The time referred to, of course, is future; ἀφίημι 'I renounce' is equivalent to φημι δώσειν 'I declare that I will give'.

ἢ μὲν ἀπὸ τούτων ἔστι τῶν χρημάτων τῆς προσόδου, τὰ δὲ πολλὰ τοῦ πολέμου γνώμη καὶ χρημάτων περιουσίᾳ κρατεῖται.¹

(b) I suspect indeed, O Athenians, that Archidamus, being a friend (*lit.* 'guest-friend') of mine, *may*, from a desire to do *me* a private favour, pass by *my* lands and not lay them waste. Archidamus *is my friend*; nevertheless that (friendship) *has* certainly not been formed² with a view to anything like the injury of the city; but if the enemy *do not* after all lay waste *my* lands *I surrender* them to be public property, *so there can be* (*lit.* 'is') *no suspicion of me* on that ground. But *do you make preparation* for the war and *bring* inside your property from the fields; *do not go out to battle*, but having come³ into the city *guard* it. *Fit out your fleet* in which *we are strong*, and *keep* all that concerns *your allies* well in hand. *Your strength comes* from the income of these sums of money; and most successes *are won* in war by wise judgement and abundant resources.

EXERCISE CLVIII

(a) You have already then realised that Athens was a second time saved from the greatest danger simply because her conquerors shrank on each occasion from destroying the city from which had risen so many of the greatest poets⁴ and philosophers. And again even later, although Athens had long since entirely lost her political supremacy, she continued to be the school of (*lit.* 'offer an education to') the whole of the inhabited world, as in the days of Pericles she had been the school of Greece. Of this again a most striking example, and one which to us, perhaps, who have come after is the most valuable,

¹ In Greek even verbs which govern a dative or genitive case are often used in the passive.

² *Lit.* 'he did not become (*my friend*)'; cf. also p. 113, footnote 1.

³ The ptc. here stands strictly for an imperative: 'come into the city and guard it.'

⁴ Greek prefers to have *τε . . . καὶ* in connecting any pair of words, but in English 'both' is often too clumsy and must then be omitted.

EXERCISE CLVIII

was given by the Romans when they were taking up again in part, like heirs, the empire of Alexander. For then, if we may quote the words of Horace, the famous Roman poet, written much later,

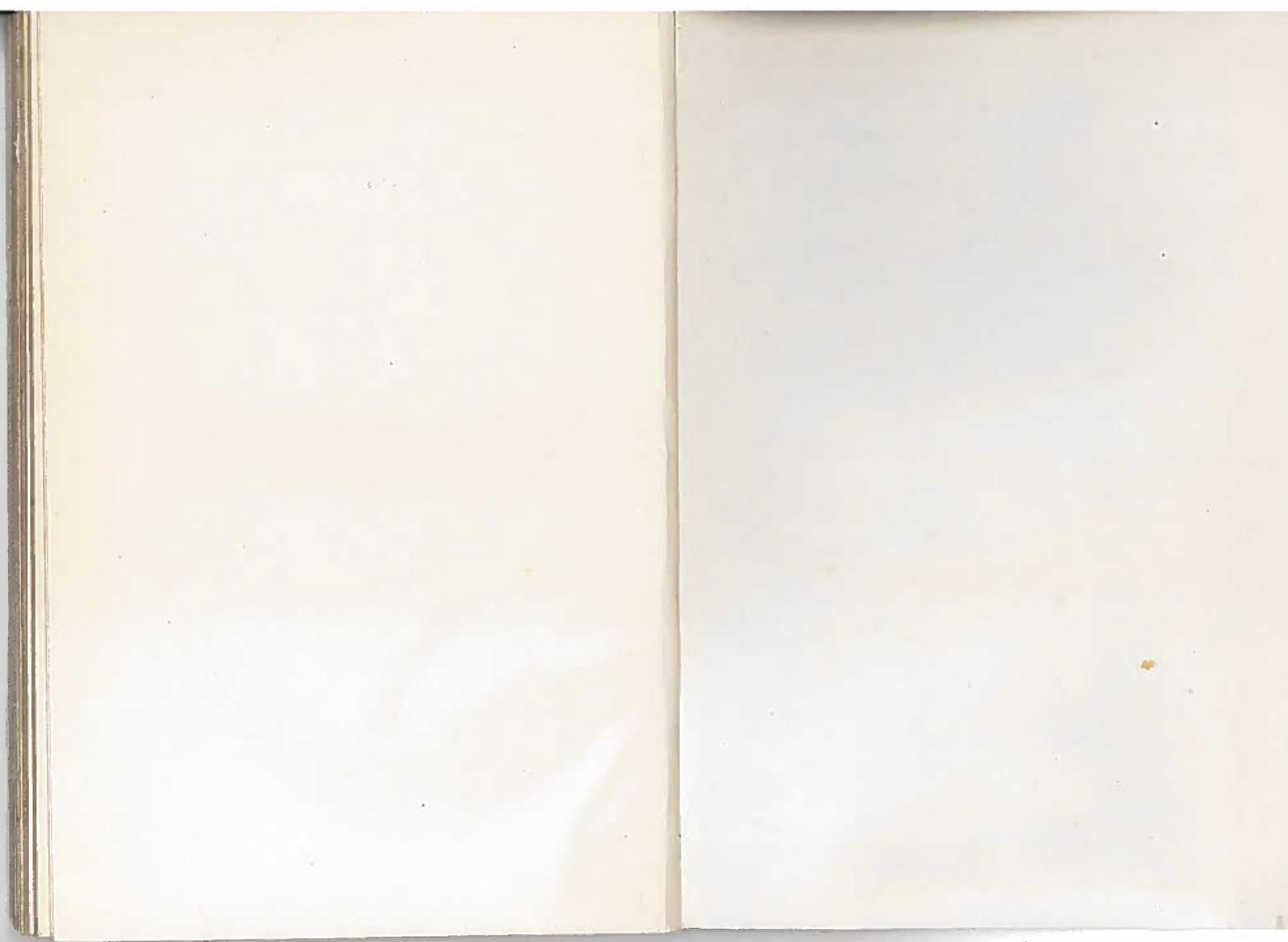
'Captive Greece led her wild conqueror captive'.

(b) For after the death of Alexander at Babylon his generals, the Diadochi ('Successors') as they were called, apportioned amongst themselves his empire, and besides founding many other kingdoms, of which those in Egypt and in Syria became the most famous, set up a kingdom also in Greece itself. For over Greece the royal family of Macedonia (*lit.* 'those who held in succession the kingdom of Macedonia') generally held control. But about a hundred and fifty years after Alexander entered Athens, the then king of Macedon, who also was called Philip, went to war with the Romans and, being utterly defeated, was obliged to evacuate certain fortresses which he used to call the fetters of Greece; but the Romans handed these over to the Greeks themselves to destroy.

(c) For the Roman general, Titus Quinctius Flamininus, in 196 B.C., having become master of all the people in Greece, was present in person at the Isthmian games as president. Then it was that, as Plutarch writes, the herald, advancing before them all (*ἐς μέσον, in medium*), proclaimed that, 'The Roman Senate and Titus Quinctius, the consul, having vanquished in war king Philip and the Macedonians, leaves ungarrisoned, free, and untaxed, to enjoy the laws and customs of their fathers, the Corinthians and all the other Greeks who are subject to the Macedonians'. And he himself dedicating his shield to the Dioscuri, who were most honoured in Sparta, inscribed upon it these lines in the Doric dialect, as though thereby he laid claim to a glory greater than all else:

Hail! sons of Zeus that have delight in the swift driving of horses, hail! ye sons of Tyndareus, kings of Sparta! To you Titus of the line of Aeneas hath offered a supreme gift, having wrought freedom for the sons of the Greeks.

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